

Volume XXII

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IN TWO PARTS. PART I

The
Chicago Theological Seminary
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AND SEVEN OTHER
FEATURES



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FRED EASTMAN, *Editor*

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A Missionary Looks at America

By CLIFFORD MANSARDT

Dr. Manshardt, C.T.S. '22, director of the Nagpada Neighborhood House of Bombay, India, delivered the Alden-Tuthill lectures this year before audiences that packed Graham Taylor Hall and kept him answering questions for an hour after each lecture. His general subject was "A Christian Approach to a Changing World." The article that follows constituted his introduction to that theme.

ONE who has been absent from America for six years may be permitted to register a few impressions. The thing that has impressed me most is the seeming prosperity of the American people. On every hand we hear loud wailings about the depression, and I myself am fully aware of what unemployment is meaning to individuals and to families. That is one side of the shield, but on the other is an almost heartbreaking extravagance.

In the Orient, men, women, and children are continually living at the starvation level. A large portion of the population is permanently unemployed, while suffering, hopelessness, and misery is our daily portion. In America, under the pressure of high-powered advertising, our desires have increased out of all proportion to our needs. A simple, sane living is no longer enough. The eightfold path to contentment has become a dusty highway—the way of luxury. Perhaps my eye has lost its keenness, but I have seen very little that resembles sacrificial living for the sake of the unemployed, on the part

of those who are more favored. Our incomes have decreased, it is true, but even with the decrease, our standard of living is such as to convey to any foreigner the impression of extravagant luxury.

What an old story it is to approach Christian people for funds for the support of good causes and to be told, "We cannot afford it." And the statement is true. The social pressure of keeping up with one's neighbors has forced any number of Christian people to spend more and more money on themselves. Judged by the standards of everyday life, they cannot afford to be more generous givers, but judged by the standard of Jesus, one cannot but wonder.

Six years of residence in a country which does not measure greatness in terms of money has but served to intensify my impression of the deep hold that the quest for wealth has over the men of America. When I went out to India, I numbered among my friends a group of young college men, many of whom were idealistic in their thinking. Their faces glowed as they talked about

great causes. They had an intelligent interest in the world and its needs. But today, as I come back, where are these boys? The majority have succumbed to the lure of money. Interest in the stock market has displaced interest in humanity. The lure of profits has triumphed over the lure of high adventure. And that which has happened to these boys is in most instances but a reflection of that which had already happened to their fathers. If the present depression only helps men to see things in their proper perspective it will be worth a great deal more than it has cost.

Everywhere about me I note a restlessness. People always want to be going somewhere. In my own state of California, the motor car has almost displaced the home. People rush hither and yon seeking new thrills, and driving like mad to reach no place. The home seems to be the last resort, when all other means of pleasure have failed.

And in the home there is the radio. Six years ago the radio was still an experiment. The other evening, as I sat in a fast train between Chicago and Kansas City listening to the radio, I could not but marvel at the progress that has been made in this short period. But I believe that the radio has but added to people's unrest. Since my return I have visited in dozens of homes with radios. And in every instance the experience has been the same. Just as I am preparing really to enjoy a talk or a bit of music, some member of the family will say, "Let's get something else," and the dials are turned to a new station, and the same process repeated again and again. It seems to me to be a direct symptom of unrest—of a state of mind that wants something different, and is not satisfied with that something different when it attains it.

My next impression is of a self-complacency and smugness. Americans seem

to be pretty well satisfied with themselves, and to feel little need of any outside influences. We are the wealthiest nation in the world. We have tremendous national resources. We have a high standard of education. We have attained a high degree of technical efficiency. What need have we of others? Let the world go its way, America can take care of herself! Well perhaps she can, but somewhere in the back of my consciousness I hear the old refrain, "My brother's keeper." It means something to me, and I believe it should mean something to America as a whole.

Closely connected with this feeling of self-satisfaction, I seem to note a large number of converts to the cult of nationalism. Organs of public opinion, such as the self-styled "World's Greatest Newspaper," appear to be getting in their work, contracting men's minds as they point them to the worship of the one true God—the God of Country. And in the forefront of the nationalist religion, as its priests and prophets, stand the more rabid fire-eaters of certain superpatriotic organizations—and more recently a majority of the justices of the United States Supreme Court. The new religion also has its inquisition, no less effective than that formerly practiced by its competitor—the Christian church.

On the other hand, I am observing a definite movement of resistance within the church itself. More and more Christian pastors are refusing to bow their knees to Baal. They are leading their congregations out, expanding their vision, and helping them to see the solidarity of the human family. When the book recording the story of the abolition of war is eventually written, the section devoted to the part played by the churches in the third decade of the twentieth century will be no small one.

During the World War we appeared to

learn the lesson of economic interdependence. But if the lesson ever was learned, it has been quickly forgotten. The same cut-throat competition that led to war in 1914 is operative today. The exploitation of backward peoples is being done in a little more refined manner, but the cleaning-out process is just as thorough as it was in the last generation. The war for raw materials and the control of world-markets is being pushed with the same vigor and strategy as was the more formal war between the nations. Tariff barriers are becoming higher. Thousands of tons of shipping are lying idle, while thousands of tons of new shipping are being added in the name of healthy competition. Natural resources are being exploited out of all proportion to actual need, and the prosperity of future generations is being mortgaged to meet the mad demands of the present moment. We live in an unplanned, uncontrolled, and chaotic world.

Recently we have been witnessing a procession of good-will missions to the United States—missions which for the most part have had as their motive the gaining of special privilege. With their lips the nations of the world profess friendship, but their actions are based upon a mutual distrust. And how could it be otherwise. The rule of gold has pushed the Golden Rule into the background as idealistic, impractical, and worthless. To "do unto others" is old fashioned in present-day commercial circles. The current motto of international trade is to "do others" and to do them well.

How well I remember when as a young idealist I enlisted in the United States Army. I like many other of my fellow-soldiers, had dreams of making the world safe for democracy. We rejoiced in the high idealism expressed by President Wilson, and looked upon the League of Nations as a great forward step in international relations. But today, the very

nation which conceived the League is refusing to give it the co-operation that would make it a vital working force. We send our unofficial observers to protect our own interests, without assuming any of the responsibilities inherent in membership. The League as a human instrument is not perfect, that point needs no argument—but as a human instrument it can also be changed. Where is that idealism of yesterday that was willing to take risks, and to sacrifice for the furtherance of great causes. It must still live in America, but at the present time it seems to be dormant.

Fortunately the picture is not all to the bad. The peace of Versailles, imposed upon a helpless people in the heat of conflict, is more and more coming to be seen as unjust, and in need of revision. We now know that it is next to impossible for a collective Nathan to turn to the David of the nations with the accusing word: "Thou art the man." We now realize that all our nations are sinners. The difference is but a difference of degree.

The lead given by President Hoover in proposing a foreign debt moratorium was well received in the Orient, as an act of constructive statesmanship. If this entering wedge could be pushed to its logical conclusion, the effect upon the world-mind would be most wholesome. War calls for sacrifice and its demand is answered. Shall the demand of peace be any less?

When the Kellogg Pact was first presented to the nations, the editor of the *Times* of India in Bombay wrote a sneering editorial entitled "America Gestures." I took up the challenge and endeavored to show that the proposals were a spiritual adventure rather than a political expedient. His reply was an appreciation of my idealism, but a grave doubt as to the clarity of my political insight. I am afraid that the years that have passed have

vindicated the editor rather than the idealist. The state of mind of a nation proposing a pact to outlaw war, securing the adherence of other nations to the pact, proclaiming the pact to be an accomplished fact, and then denying its citizenship to men and women who individually renounce war is beyond the understanding of a simple Indian missionary. Is it any wonder that a country like India regards the promises of England as worthless until these promises are actually fulfilled? Certainly she has ample grounds for her reluctance. A contract between individuals is generally regarded as sacred, but a contract between nations appears to be worthless.

In reading the European newspapers for the last six years, I have been struck by the way in which America is looked

upon as a menace to world peace. Our control of the world's wealth, our naval building program, our commercial aggressiveness, and our aloofness from participation in European affairs are all regarded in a most unfavorable light by the foreign press. There is a grave doubt in the minds of Europe whether America is actually as peaceful as she professes to be. Certainly the advocates of a big navy are doing nothing to lessen this impression. What a moral tonic it would be to a sick world, if America would, unqualifiedly and with careless abandon, make the great renunciation, stop quibbling about naval parity, *disarm*, and stand before the nations as unarmed, but unafraid. This single act would do more to promote the gospel of good will than has the preaching of 1,900 years.

Meditations on Life after Death

By CLARENCE A. BECKWITH

From a sheaf of thirty pages of rough and sometimes undecipherable manuscript, apparently the preliminary notes for a volume on immortality, Professor McGiffert has made for the REGISTER the following excerpts not only because of their intrinsic interest, but because of the many students on whom Dr. Beckwith exercised a profound influence. Dr. Beckwith died on April 2, 1931.

THERE are reasons why attention is fixed upon a future world. One is based upon a traditional training. This is indeed met with less frequently now than formerly. At an earlier day a sure test of piety was the place which heaven occupied in the thought of the Christian man. This may have been more theoretical than practical, and yet there were many instances of those to whom the other world was hardly less real than the present. In sermons and testimonies, in biographies and intimate

journals, it was often mentioned and was extolled as a saintly virtue. If it would be the height of presumption to dream that one could surpass the horrors of Dante's *Inferno*, it would also be futile to endeavor to outdo the attractiveness of his *Paradiso*. Jonathan Edwards has been both maligned and praised for his terrible pictures of the torments of the lost but his panegyrics on heaven are not less splendid even if they lack something in concrete definiteness. The type of otherworldliness set by *Pilgrim's Progress*, with its rational

defense in Butler's *Analogy of Religion*, inculcated by influential evangelists such as Whitefield, Nettleton, and others, long survived as an ideal, often a disturbing ideal, in the religious consciousness. Even now, in out of the way places, where a primitive preaching is heard, one comes upon individual souls, detached from social tasks, intensely religious, self-denying, feeding on books of devotion. Earlier in our American life this longing was quickened by the difficult conditions of the time. The New Testament both by its prohibitions and by its precepts lends support to this attitude. Jesus says, "Lay not up treasures, etc." John's drastic word is "love not the world, neither the things that are in the world." St. Paul's writing is: "Set your affections on things above." Not alone the people of old longed for "a better country, that is, an heavenly; nor is St. Paul the only one to declare that he desired to depart and to be with Christ, which is far better; but many of the mystics, also, as St. Francis of Assisi and St. Theresa [concur]. Hymns of haunting sweetness have voiced the same eager spirit, such as "The Celestial Country" by St. Bernard of Cluny and "Paradise, O Paradise" by Faber.

In addition to the influence of tradition in keeping alive hope for the future there are persistent, ever recurring experiences by which this longing is renewed. Some of these are individual, others social, still others rise on the background of one's relation to the natural world. One's body is slowly consumed by the fire of an incurable disease; another, through birth or accident helpless, precluded from participation in tasks which give zest to life, is dependent on others for even the simplest needs of the body. Friend after friend in the intimate fellowship of years has passed into the unseen until one is finally alone—"the last leaf" on the tree of life, dreaming of the new spring when it shall renew

itself in the garden of God. A fortune is suddenly wrecked, leaving only unrelieved and hopeless penury in its wake. The tale of grief is complete; nothing remains the loss of which could create new sorrow. The lights that played around the feet of children, that wakened fair hopes in youth, that promised a rich fruition in maturing years, have one by one gone out. In this dark night of the soul only one solace abides—that not here but there shall the star of hope rise anew. In pain, bereft, or at the threshold of death one turns instinctively to the book of Revelation, from "far away and long ago": "he shall wipe away every tear and death shall be no more." However for critical thought these words reflect a utopian dream, in such conditions as have been described millions of despairing hearts have found in them a confirmation of the hopes defeated here. Long and painful the journey may be, but at its end the traveler is sure that though weary, footsore, and spent, he will be rewarded with food and rest. Ulysses driven on by a divine urge to his crowning adventure, giving slight heed to the sinister fear that "the gulfs will wash us down," strikes courage into the souls of his mariners with the hope that

We shall touch the Happy Isles,
And see the great Achilles, whom we knew.

A further condition which creates a presentiment of a future life is the brevity, however lengthened out, of the present life, and its frail and insecure tenure at every moment of its existence. Burial places everywhere are witness to the universality of this discovery. Philosophers have speculated concerning its meaning; poets have brooded over its mystery; scientists have sought to ascertain the laws by which it is necessitated. And religious teachers have never allowed the

world to become unmindful of its serious and disturbing reality.

The fact of human frailty has given rise to two totally different conclusions. If life is so short, make the most of it. *Carpe diem*. "Let us eat and drink, for tomorrow we die." Since moral values have no eternal setting, they are no more substantial than life itself. Dreams of a future life after death may be pleasant while they last, but at length

The dreams depart and the vision falls
And the sleeper awakes on his pillow of stone.

Here, too, the stoic spirit may take another attitude and, because life is brief, command the soul to live nobly. Such is Matthew Arnold's assertion in "The Better Part." If we know of no higher aim than virtue—and no other of equal value has ever been discovered—and if we have only a short time in which to acquire it, then without delay and without interruption we shall devote ourselves to attaining it; and with the more serious devotion just because the time is short.

While there may be those who make the brevity of life an excuse for a sensuous, if not a sensual existence, and others who for the same reason hasten to win virtue which is no sooner won than it ceases to be—these men do not represent the great body of their fellow-men. From prehistoric times on through the historic period to the present time, markings in caves, utensils in burial places, monuments to the dead, [indicate that] death has received a very different interpretation. Death is indeed universal and inevitable, but even at the worst it is only an incident, an interruption; it is not the *end*. It may rob the person of many, perhaps of most, of the things which make life worth living, but among no people has it meant extinction.

More than others, poets have been most deeply impressed with the brevity

of human life, but this, instead of being a ground for despair, is interpreted as only incidental, in no sense decisive for an ending of existence. It is rather a releasing condition through which the self rises to its true realm.

Philosophers have given prolonged thought to the continuance of life after death, and, while they have not agreed concerning either the fact or the method of such continuance, many of them have left impressive testimony that the frailty and brevity of life are only contingent and do not in any way affect the endurance of the real self.

In the intensification of pleasure or the pursuit of wealth, in the struggle for advancement, the uncertainty of life may be ignored. The torch falling from the hand of one is quickly seized and borne on by another. Whoever drops out, the dance goes on uninterrupted; thinning ranks are filled by others who are unmindful of the swift fate by which they too shall be overtaken and swept away. This light-hearted attitude is by no means universal. The religious leaders of all lands and of every age—theologians, preachers, evangelists, and essayists—have not been oblivious of the insecurity and fleetingness of earthly existence. Now and then they appear to be haunted by its terror, fascinated by its very illusiveness, sometimes dwelling upon it with a disproportionate emphasis, but never presenting it otherwise than as one of the two or three most decisive facts lying ultimately wholly beyond our control, which yet are of most significance for our being.

And even if all other voices were silent or spoke falsely, experience, which is after all the teacher of teachers, preaching by deeds instead of words, will not tolerate forgetfulness. Not indeed so much in childhood and youth when possibly through the superabundance of vitality we are less susceptible to impressions of

this kind. A playmate dies, members of the family pass away. We miss and mourn them for a time, but other associations are formed, we move into new circles of interest until at length those who are no longer with us are little more than a quiet and beautiful memory. But as we grow older friends mean more; they become an integral part of ourselves; interests become less numerous but more concentrated and intense; and death speaks with a language which earlier we could not understand or even hear.

We read the list of the dead in the morning paper. In old-world cathedrals we have gazed with admiration and awe upon memorial tablets and tombs commemorating famous men; at intervals there come to us tidings of acquaintances and friends who no longer walk our human ways, and still, it may be, we think of death in a general way, as something that has happened and will happen to others, which will indeed at a distant day happen to us. And then in some moment of illumination we have a vision of the terrible reality of death, no longer now as a remote impersonal series of detached events, but as a procession formed and still to be formed of all the generations of men, a stream flowing on and down to an abyss from whose depths no echo comes back to tell us of their fate.

In the National Gallery at Berlin is an impressive canvas by Spangenberg, "The Procession of Death." Death, a skeleton, dressed in white, hooded and cloaked with a black mantel, with smiling look and proud step, ringing a clear-toned bell as a summons to her followers, moves at the head of a procession stretching as far back as eye can reach. She is preceded by innocent children carrying wreaths and wearing flowering crowns, with glad faces in which is no fear but only joyous and steadfast hope. Following her are the lame, the bereaved, the priest, the nun,

the monk, the nurse, the man of faith, the thinker, infants in arms, and little children moving on as if in a dream, a woman at one side bereft, begging that she might rise and go at once; on the opposite side, a soldier bidding farewell to his weeping wife, and a bride whose husband has already passed from sight. As one looks down the long procession of those who are coming on, the faces of those in the distance not yet become distinct, one thinks first of the power of the artist who can thus so mightily suggest the inevitable event which the entire race of men is destined to experience. This is one's first impression, but as one lingers over the picture it comes with the suddenness and power of a revelation that somewhere in that long line one also has a place—it may be near its head—and for him too the inevitable hour will strike. And then in an instant, as if in an ecstasy, every other human interest melts away and death is the one inescapable, all-devouring fate of every living soul.

This is not simply pessimism; it is not meant as a complete account of human existence. It does not deny a rightful place to business, to learning, to pleasure, to friendship and love. Like all ecstasy it is a passing mood. While it lasts, however, it is oblivious of all else save what shines in the clear and distinct focus of its attention. The mood passes but its fragmentariness and transiency do not invalidate its reality, for this is one of the experiences in which the meaning of life is disclosed. God spake to the Hebrew prophets by diverse portions and in diverse manners, but this is no less true of all revelation; for the time being, it throws everything out of proportion; it disarranges the perspective; it throws all else for the time being into the shade. In the first hour of love, the whole world that was commonplace before is suddenly glorified. The first great grief turns the

bright day into the black night out of which no morning sun shall ever shine. In the experience of "conversion" in a moment too old things have passed away; "behold they have become new." When one first fully senses the fact of death—universal, unrelenting, resistless, from the doom of which no one has ever escaped or can escape—the vision arrests, fascinates, appals, terrifies, perhaps even paralyzes one. It was from such a moment as this that the psalmist awoke. Before he could describe his devastating vision he had to reassure himself of the eternity, changlessness, and almighty power of God, to whom the flight of time is as nothing. Then comes the awful picture with bold swift strokes like thunderbolts crashing out of a black sky. "Thou turnest mortals back to dust. . . . Thou carriest them away as with a flood," etc.

Never was the story of the end of man's life told with such pitiless and unexaggerated words. Every detail is left at one side—each death will provide this in its own time and way. The psalmist thinks of no future into which one is ushered at death. No pessimist can add anything to complete the tale. It is indeed the last word in human life. No wonder then that it is read at a thousand burial services every day and will be read as long as the living remember the dead.

There is no reference here to survival after death. Two thoughts only are suggested: one concerning the present, the other concerning the result of man's endeavor. If here and now one may measure wisely the measure of one's swift passing years, and if after death our work may endure in the generations that come and go, these longings are not vain since they are grounded in one's thought of God. Beyond this he anticipates nothing. Two modern voices have echoed the psalmist's feeling. One poignantly: "Our noisy

years seem moments in the being of the eternal silence." The other wistfully:

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.

We shall never be content to leave the subject of death here. The longest earthly life is indeed but a moment in the eternal years of God. And we do hope that some of the values which we have supremely cherished may endure in the lives of men after we are gone. But we long for something more and the more which we hope for dwarfs that little that we have already enjoyed into an unsatisfying insignificance.

There are two characteristics of the human consciousness which reappear through all generations. One has to do with beliefs which have for a long period been associated. In the event that one of these beliefs which has been regarded as the reason or ground of the other ceases to be valid, it tends to invalidate the conviction which has rested upon it. Indeed, frequently the conviction disappears as if by magic; men think that they must henceforth live bereft or only with such comfort as may be found in a substitute. Matthew Arnold reminds us that if we may no longer hope for a future life we have no reason for despair; we have all the greater motive to make this life noble. This entire assumption is, however, a mistaken one. The great affirmations do not originate in reason. They have their source in responses to the total environment of life, of only a part of which we are rationally aware.

The function of reason is first of all to ascertain the meaning of these affirmations and then to seek for the grounds by which they may be justified. Not seldom does it happen, however, as in the *Phaedo* [that the reasons] are artificial, braces

rather than foundations, which stand around but do not really support the structure of belief. Since these affirmations do not take their rise in the reason, they do not depend on a particular deliverance of the reason for their continued existence from generation to generation. Reasons change, old positions are abandoned, new positions invented; meanwhile the belief survives in unimpaired vigor. How often have arguments for the existence of God been advanced and as often discredited, and yet men believe in God. The authority of duty has been proved infallible by many proofs, every one of which has in turn been proved to be fallible, but the law of duty is still regnant and supreme. The hope of immortality has been substantiated by many proofs, but every one of them has been shown to be invalid, and yet it abides in pure simplicity and undiminished strength. If, therefore, evolution demolishes the idea of survival after death, then this is only another instance of what has again and again taken place with the great fundamental human beliefs.

A second characteristic of consciousness in this connection is that one ground of belief is no sooner proved inadequate than another of a more convincing and permanent character is adduced. If a belief is not true for a particular reason, this is no sign that the belief is false, but only

that the right reason has not yet been discovered. One of the most beautiful features of our human life is its undiscouraged and unconquerable quest for that which shall justify its most precious, all-controlling convictions. The nature of man is such that he may be disillusioned, but not radically and forever deceived. As he is a product of the purposive movement of the world, so it is his task to ascertain the meaning of it especially as it concerns his own origin and destiny. He will make a thousand endeavors and will be rewarded by a thousand defeats, but undismayed he launches a new trial, confident that he shall at length reach the goal. If evolution in the person of its first interpreters sounded the knell of the hope of life after death, then evolution has not uttered the last word; perchance it has itself something further to say. It may be that in the process of development man is so far different from the other animals that he may have acquired a capacity for survival; he may have the right to confess: "I shall not wholly die." If the testimony of evolution is lacking or silent here, then one must seek elsewhere for the grounding of one's high hope; but on the other hand, the theory of evolution may prove to be one's strongest ally, predisposing us to a favorable judgment and providing powerful anticipatory reasons for our immeasurable longing.

What Has Happened to the Social Gospel?

By ARTHUR E. HOLT

IT HAS become the basic assumption in all our religious thinking. Men have ceased to talk about it, they do something better, they assume it. The social point of view is the solid rock from which we view other phases of the religious experience. Men are more certain of the necessity of social justice and right human relations than they are of God. Men are writing books on such topics as "Our Civilization Needs Religion" which is just another way of saying that the justification of religion is found in the contribution it makes to a good social order. There was a time when the social order existed for God. Now God is justified by the contribution he makes to the social order. This change from the God-centered world of the Puritan ought not to be obscured even though we may not believe we are the better for the change.

How did we get where we are? The Puritan world-view—the view of John Calvin, Richard Baxter, and John Bunyan—was a God-centered world and the social order though important was small in comparison with the tremendous fact of God. The Puritan had also a social gospel—he believed in man's earthly vocation which was to be lived out with enthusiasm and high morality. Trade was to be tempered by regard for the social welfare and the doctrine of a fair price. New societies were established with a regard for the community as well as the individual. But it was a God-centered world established and foretold by divine revelation.

Certain men, however, like Benjamin Franklin and Thomas Jefferson, were not

satisfied with a world of revelation. They were intellectually curious and began to explore for themselves. They loved to debate and discuss. Nature yielded her secrets to this wooing and a new world of human relationships began to grow vivid and compelling and the old world of revelation seemed more and more remote. The religious leaders took refuge in a world of inner feeling and emphasized still more the difference between the supernatural and the natural. They shot religion into the sky. God became a kind of cosmic back-seat driver who left to man, at the wheel, all the major decisions, and, when man ran civilization into the ditch, the representatives of God came forward with an unhelpful "I told you so." Man, finding that he had to take the blame for all the mistakes he made, decided that he might as well take the glory, and the world of Walt Whitman was born. Just about this time the doctrine of evolution came along and the God of the Puritan slipped into the mighty deep and all that was left were the enthusiasms which organized around man's social projects. From a God-centered world men had moved to a society-centered world. The will of God and the social good were considered to be synonymous. The evidence of God was found in the fact that the "process" had given birth to personal and collective social good.

If this is where we are, then what next? That we will ever return to any picture of the world like that of the Puritan does not seem likely. The God who is always out of harmony with man's major enthusiasms does not seem morally compelling. Far better would be a God who takes

his seat alongside of man at the wheel, who shares with man all ventures, is equally interested in the next turn of the road and the long journey, and whose fellowship makes the trip worth while even though it ends in a smash-up.

We shall make progress in two directions from where we are. We shall delve

deeper into the resources for human living and we shall ceaselessly create the city of God. The fellowship of the saints—the church—will once more become central—from that fellowship we shall explore the richness of human experience and from that fellowship shall renew the vision of the holy city.

The Social Gospel Is Not Enough

By WILHELM PAUCK

DURING the Christmas holidays it was my privilege to attend the convention of the Student Volunteers. I carried away with me impressions of the general meetings which, I think, accurately reflect the mood of young people of our day. A good number of renowned speakers addressed the audience of about two thousand students. Most of their speeches were evangelistic—some of a conservative and some of a more liberal nature. I could not observe that by these efforts the speakers exercised an overpowering influence upon the young people assembled before them. None of the evangelistic speeches developed a mood of enthusiasm from which decisions might spring forth. As a matter of fact, the general meetings of the convention were, I should say, characterized by the absence of that spirit from which decisive action, or at least the will to do things, emanates. Only once during those four days a spark of genuine enthusiasm flared up. It occurred on that morning when we were told about the urgent necessity of disarmament. Then the students felt compelled to do something about that matter. They arranged for extra meetings, and I believe they talked more fre-

quently about that issue than about any other.

Such reactions are characteristic. They indicate, first of all, that old or traditional forms of evangelism, either in the name of the Christ or in the name of the "historical Jesus," are today not imbued with the same power as before, and they show also that the young people are truly inspired by the ideals which have been formulated and furthered by the prophets of the social gospel. The program known as the "social gospel" has indeed gained a wide and ardent following. There are many who earnestly desire the realization of all the hopes implied therein, but the question is, how the power that ought to characterize a gospel can be poured into this desire and lead to its realization.

Shall we follow those who teach us that human life is a social process, with which in order to live we must identify ourselves, and to which in order to steer it in the right direction we must apply the knowledge that we derive from the social sciences? To these teachers we must, I think, address the following question: Does such an objective picture of a process that is going on and that must be carried

out and improved inspire that will which is necessary for the realization of social hopes and social programs? If I read the signs of the times correctly, I notice nowadays a certain disillusionment as to the sufficiency and effectiveness of an objective knowledge and the programs derived therefrom. Up to 1928 and 1929 people here in America were obsessed by the passion of social planning. From the president down to the common laborer, many were certain that social planning would prepare for a better and a new world, and there was an almost pathetic trust in those who were called, and who called themselves, experts. Now that confidence, I think, has been shattered. Although those people who have a feeling of responsibility do all they can for the improvement of conditions, there is not the same trust as before in man-made plans for the betterment of mankind. One does not trust the human knowledge and human power in the same manner as before. The confidence, then, in the efficacy of knowledge which may enable us to direct inevitable processes is not sufficient for the creation of a will to do things, because this kind of confidence inspired by knowledge is too easily broken.

What then shall we do? A will to change the conditions of the world is absolutely needed, and never more than just now. All nations are in a state of turmoil and almost of despair. They yearn for the appearance of prophets who will appeal to them with such inescapable force that they can rise with a will and change things. And what is even more striking, the people of all nations know that something must be done to better human and social conditions. They have the desire for social amelioration, they even know what ought to be done, but they cannot do it. Why not? Because there is not yet the creative, unselfish will in them.

The appearance of Karl Barth is indica-

tive of certain tendencies and of certain needs. Fifteen or twenty years ago he was as ardent a social prophet as any. He, a liberal theologian, fully convinced of the social truth implied in the message of Jesus, observed calmly the trends of the day, and finally decided to join the socialist camp, hoping that under a religious socialist influence also the Christian church could contribute to the necessary change of modern social conditions and help to ameliorate cruelties and injustices. Today he no longer identifies the Christian message with a social gospel, although I have reason to believe he has not changed his social program. I think he still believes that socialism is a cure for the major industrial and social ills. But his gospel is different.

When the war broke out and socialists of all countries were carried away by the wave of militarism, betraying the ideals to which they had pledged themselves, and destroying their international alliance, he became doubtful of the religious significance of a social program. Then he and his friends became convinced that with a good desire alone, with a program alone, and with knowledge alone you cannot change things. Instead he began to look for something that would lead toward the transformation and recreation of the world primarily by the rise of a renewed, firm will. He began to listen to those voices which speak of a *divine order which exists by itself in its own right, which is in no way influenced by man or dependent upon his graces and his wishes, and his longings and his hopes, or his programs*. He rediscovered the attitude of the men of the Bible who looked up, deriving their strength from above, and then turned to their fellow-men addressing them by the authoritative declaration: Thus saith the Lord. Today Barth has found listeners all over the world (whether his "theology" is accepted or not, does not matter), just

for the fact that he has again put before the minds of the Christians the picture of the God who is majesty, who has this majesty in splendor by and from himself, whose will is that law which leads men into all truth and breaks them in their self-sufficiency, establishing them in the only true liberty, which is freedom of self. And Barth, no matter whether his "theology" will soon die or not, will always be that warning finger which appeals to the Christians of our day. He teaches them that when they devote themselves to God they devote themselves to one who is God by his own right, in whom alone reality which is not made by man is conditioned, in whom all truth is ultimately lodged independent of man's knowledge.

The theologian will of necessity have to follow that course, and we can already see signs that a reorientation in that direction takes place. What is the driving power behind the thought of Mr. Wieman? Just this hope ultimately to arrive at the certainty that *the order that we call God exists by itself and that out of its splendor*

it appeals to us authoritatively from "without" and not from "within" alone.

When this God-consciousness will have increasingly taken possession of the minds of men, prophets will again arise who speak with authority and out of holy compulsion. Then a will will also be created by which we can realize the very valid program that we call the "social gospel."

The social gospel must again be sanctified. Jesus, the "historical Jesus," can no longer be its holy man, nor can Mr. Gandhi. The appeal in the name of the "historical Jesus" has—perhaps temporarily—been exhausted. The social gospel can only be sanctified by the Almighty God himself and by the prophets that he appoints among all those who have the passion of the seekers after truth. If we are certain that God is on our side—now we are often not certain of it—we shall be given a will to fulfil our noblest desire for a just social order. With the help of God alone we will be able to live the gospel of Jesus.

The Social Gospel in India

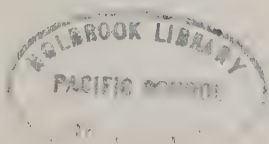
By CLIFFORD MANSHARDT

THE church in India has never had a social gospel. The early missionaries who came to India were firm believers in individual salvation, and they were so successful in teaching their beliefs to their Indian converts that the theology of the Indian church today is still the theology of a past generation.

Christianity in India is stereotyped, formal, and far removed from life. The burden of the Christian preaching is "Come ye apart, and be separate." The

dominant emphasis is that of belief: "Believe on the Lord Jesus Christ"—and little else matters. Sin, salvation, and atonement are the leading themes of Indian preaching. Belief in creeds and preparation for heaven are of vastly more importance than the call to lead the good life here and now.

The Christian church in India is far removed from the current of national life. It lives for itself—selfishly seeking to secure for its own membership the final reward of the redeemed.



This is the general condition but at the present time the church is in process of broadening. The young men, particularly those who have come up through the schools and colleges, are no longer interested in the life beyond. Under the influence of the Nationalist movement, which envisages a new India within a reasonable future, the youth of the church see a Christianity coming out of its seclusion and taking a full part in the national life.

One of the most significant developments that I have witnessed in recent years was the formation of the Nationalist Christian party in our own Neighborhood House in Bombay. At this meeting, called by the young men of the Christian community, the question was earnestly debated as to whether Christians should take an active part in the Congress movement. On the one side were the older men, putting forth an otherworldly interpretation of religion. On the other side were the youth, seeking to apply the teachings of Jesus to present-day India. By superiority in numbers, youth carried the day, and a large section of the Christians in Bombay, for the first time in their history, entered into a co-operative movement with Hindus and Muslims in an attempt to realize a richer life.

The time has come in India, when as far as Christian youth are concerned, it must either be the social gospel or no gospel. The times are too stirring for any gospel of otherworldliness. The Christian church must either think in terms of life values or surrender its leadership to the Youth Leagues, the Nationalists, or the Communists.

Fortunately, the National Christian Council has within it a small group of leaders who sense this situation and are attempting to meet it. They are seeing that the Christian church, though small in numbers, has before it the opportunity of assuming a position of unique national

leadership. And this new manner of thinking is penetrating every phase of the life of the church.

We can see it in education. For the most part the schools of India are hopelessly stereotyped. Government and mission schools alike conform to a single pattern—an intellectual education preparing for university examinations. But here and there, fortunately, a growing number of Christian schools are creating a new pattern—a pattern which subordinates formal learning to an education which draws its material from, and prepares for, the life of the village. The recommendations resulting from the recent survey of the Christian colleges in India by the Commission on Christian Higher Education are going to hasten this process by broadening the outlook of both the colleges and the church. Neither higher nor lower education is going to be satisfied with the teaching of materials, and through their new departments of research and extension, the colleges are about to engage in a definite attempt to lead the church out, and to expand its vision.

The visit of Dr. Kenyon Butterfield to India in the winter of 1929-30 has given the church a totally new conception of its responsibility in rural areas. Whether we like it or not, the Christian church in rural India is drawn almost entirely from the outcaste group, and ministers to the outcastes. The church, standing outside of the village walls, is symbolic of the Christian approach to the village. Christianity influences but a segment of Indian rural life. It has as yet scarcely touched the village proper.

The rural reconstruction unit, as outlined by Dr. Butterfield, seeks to break down the old dam of Christian separateness, and to prepare the way for the life-giving flood of Christian helpfulness. Briefly summarized, the new rural ap-

proach looks forward to enlisting all agencies for educational, health, economic, and social progress, in a common program of community betterment. A group of neighboring villages is selected as the area of the unit, one of the villages is chosen as the center, and the leaders of all the villages—both Christian and non-Christian—are enlisted as a sort of community council to co-ordinate all agencies for village welfare. The scheme looks forward to improving schools, methods of farming, public health, and sanitation, and attempting to restore to the village some of that leadership which has been lost through migration to the city.

The Indian church is also beginning to recognize that India has her industrial problem. Though over 90 per cent of the people of India live in the villages, each year sees an increasing number of factories, and presents new difficulties arising from the invasion of the machine. The National Christian Council, with the co-operation of the International Missionary Council, has recently completed a survey of industry in India, and, through national and local conferences, is seeking to determine the Christian approach to the industrial problem. Our own Neighborhood House in Bombay serves as a demonstration center whose work is being watched and whose methods are being copied in all sections of India.

And what can we say of politics? Five years ago an Indian Christian minister would have viewed with horror the idea of carrying politics into the pulpit. Today it is almost impossible to avoid it. The Nationalist movement is a spiritual movement, and Mr. Gandhi and his philosophy of non-violence present a challenge to the

Christian church which cannot be ignored. It is a strange spectacle which meets us in India today of a nominally Christian government being less Christian than its so-called non-Christian opponents.

Surveying the Indian scene in its entirety, there is no question but that the Indian church is awaking from its slumber and rousing itself to assume the responsibilities of the new day.

Mysticism in India has had its chance. In probably no other country in the world has the mystic had so complete a grip on the situation as he has had in India. And mysticism has failed. As Mr. Gandhi has so well pointed out to his Hindu colleagues, true religion "does not mean abandoning the world and retiring into the forest, but the infusion of the spirit of renunciation into all the activities of life."

As I view the American situation I see a church which was interested in the social gospel, until a period of unparalleled prosperity turned its attention to building great cathedrals, and then hunting for a technique of worship to make these buildings more attractive. Today the boom has collapsed, and the church is turning her attention to consoling the donors. And in the meantime our whole economic structure is tottering.

A wearying of the struggle and a turning to otherworldism may give temporary relief, but it is no permanent solution of our problem. Religion has its roots in life, and can only survive as it ministers to life. The business of religion is strenuous. The Christian church is no refuge for the weak-kneed and defeatist. The social gospel is hard doctrine, but its day is far from spent.

Prayer

By ANTON T. BOISEN

FROM the standpoint of one whose task it is to deal with persons who are breaking or broken under the strain of emotional crisis there is no better exemplification of the meaning and function of prayer than two familiar scenes in the life of Jesus.

In the first of these we see Jesus praying in the Garden of Gethsemane. He is keenly aware of the terrific ordeal awaiting him. He feels it so deeply that, according to Luke's account, "He sweat as it were great drops of blood which fell down upon the ground" as he prayed for release from that ordeal or for strength to do his Father's will. The answer comes when an angel appears and gives him, not release, but the needed strength. In the same scene we see the disciples sleeping. He had brought them with him in order that they might watch with him and support him in his hour of trial, but they proved unequal to the requirements of the situation.

The other scene is in the house of the High Priest. Here we see Jesus in the hands of his enemies, but strong, self-possessed, serene. The disciples on the other hand are panic-stricken. Only one has followed him. The rest forsook him and fled.

The explanation of the poise and serenity which Jesus showed in this hour of trial may be found in the hour of prayer in the Garden. There in the Garden he had fought out his battle in advance and he had won it. The test, when it came, found him ready. The disciples on the other hand had slept. They had followed the line of least resistance. And when the hour of testing came they were found wanting.

The battle which was fought out in Gethsemane was a severe one. The reference to "the great drops of blood which he sweat" implies that he passed through a period of great mental anguish. And our records indicate that this was not the first occasion that Jesus had passed through a searching experience. In the accounts of the Temptation in the Wilderness, of the Withdrawal into Caesarea, and in his ideas concerning the coming of the new age and of his own rôle in connection with it we have indications that his best attested saying—"He that loseth his life shall find it"—was for him no gentle figure of speech. It probably sprang out of the terrible reality which is the basis of the acute upheavals. It seems to have been a habit of his to face his difficulties in advance, even at the cost of great pain and suffering.

To find prayer and religious concern associated with an attempt to face one's difficulties is quite in accordance with my observation of those who are in mental distress. Those who do not try to face their moral difficulties do not pray. Those who, like the disciples in the Garden, follow the line of least resistance, who sleep in the face of approaching danger and drift unresistingly toward destruction, show little or no religious concern. But those who face the situation turn to prayer and show religious concern. The scene in the Garden thus represents two ways of dealing with one's moral difficulties, that of drifting and following the line of least resistance and that of facing the situation. The latter type of reaction is characterized by religious concern and by severe disturbance. But the emotional dis-

turbance does not seem to be in itself an evil. It is rather comparable to fever or inflammation in the physical organism, that is, it marks an attempt at cure. We may say that such acute emotional disturbances are attempts at reconstruction in which the entire personality down to the profoundest depths of the mental life is aroused and its forces marshaled to meet an oncoming moral danger. My figures show that the outcome is far more apt to be happy in cases marked by extreme emotional disturbance than in cases characterized by the reactions of drifting and concealment. My findings also show that the chances of a happy solution vary with the degree in which the individual is attempting to meet his difficulties in advance as compared with waiting until the enemy is already in possession and catastrophe an accomplished fact.

We may say then that in Jesus we see a type of reaction to a threatening moral danger which is superior to that shown by the disciples. But in this there would be nothing distinctive. There are multitudes of people who face difficulties and pass through emotional crises and upheavals and in so doing turn to prayer.

The distinctive thing about Jesus is the extent to which the religion which finds expression in prayer controlled his entire life. He seems to have approached each hour of crisis with a character already disciplined and organized around that purpose which for him represented the abiding and the universal and he emerged from each crisis-experience with new and creative insight and quickened purpose. There was thus in his life a constant outreach toward the true and the best and an increasing breadth and unification of character. Even though in some of these crisis-experiences he may have been carried to the profoundest depths of the mental life, where one seems to pass through the portals of death and to see the Al-

mighty face to face, and even though the weight of the entire world seemed to rest upon his shoulders—an experience which is by no means uncommon—our records indicate that there was never in his life any break. He succeeded in assimilating and incorporating within himself the entire range of inner experience from the profoundest depths to the sublimest heights. His personality thus took on truly cosmic proportions and cosmic significance.

The lesson to be drawn from these two scenes is obvious. It is the lesson which Jesus tried to teach his disciples not only in the Garden but in other sayings which have been preserved to us, "Watch and pray that ye enter not into temptation." He was apparently clearly conscious of the principle that *what will happen in time of crisis is being determined in the intervals of quiet and he looked upon prayer as a most important means of preparation.* For his estimate we find ample corroboration in present-day experience. From the purely psychological viewpoint, prayer may be regarded as the conscious attempt to bring our desires and purposes and loyalties to the level of the cosmic and make them something more than contemporary and local. It is the attempt to orient ourselves with reference to an accepted hierarchy of loyalties and desires in the inner world of thought and feeling and wishes and fears. And it represents an attitude of mind which fosters the creative functions and permits our purposes and loyalties to accumulate associations and to send down their roots into the deeper strata of the mental life.

But prayer is more than that. It arises out of the deepest need of the human heart, that for response and approval on the part of those whom we account most worthy of love and honor, those whose composite image is represented in our idea of God. It is not without significance

that almost invariably in the crisis-experiences men tend to personalize that in the universe upon which they feel themselves dependent. This fact may be accounted for, not merely by the social origin of religion in the influence of our early guides, but also by the need of social support and relief from the sense of isolation. The belief in a personal God thus has a very important therapeutic value, and prayer owes no little part of its effectiveness as a means of suggestion to the fact that it is not thought of as suggestion. And the motive-power of religion is ever to be found in the sense of fellowship with something beyond ourselves which is felt to be real. Without the belief in such a reality religion loses its vitality for the great mass

of mankind, and I for one am ready to make the assumption which seems to me not only justified by the sources of power which it releases but also as the working hypothesis most likely to explain the facts of the religious life. I am ready to assume that prayer is no mere process of auto-suggestion centered around certain group symbols, but that it does bring us into contact with something more than ourselves which is intelligent and friendly and creative. And I think it is more than an assumption to say that in prayer we find a source of power which in so far as we draw upon it will enable us to stand with Jesus strong and unafraid in the face of danger and with him to give our lives in effective service to a suffering world.

Doremus Lives—Others Die

By SAMUEL KINCHELOE

WHY is it that one church lives and prospers where others die? The following is a description of the manner of behavior of one church which has not only lived but has prospered in the very neighborhood where six others have died and from which ten have moved.

The larger community of which the Doremus parish is a part is hedged in by rivers and railroads and fringed by industry. To the south and west is one of Chicago's leading and best-known industries—"the stock yards." To the north are the docks and scattered along the margins and in the community itself are several small factories. The area is two and one-half miles southwest from the Loop, Chicago's business district, and is characterized as an area of workingmen's homes.

Unskilled and semi-skilled laborers and newcomers unable to pay much rent have been attracted to the community. It has a very small percentage of professional people. It has been an area of first settlement for Irish, German, Swedish, Austrian, Polish, Lithuanian, Croatian, and Italian population. As these groups have become Americanized and skilled some of their numbers have moved on to more desirable neighborhoods.

Doremus Church began in 1882 as a mission of the Plymouth Congregational Church. In 1893 the church was independently organized with a membership of 85, and a Sunday-school attendance of 650. In 1904 the annual report of the Chicago Congregational Missionary and Extension Society speaks of Doremus as its best and most prosperous mission. In

this year occurred the train wreck of the Sunday-school picnic, in which 20 lives were lost. In 1916 the Society reports excellent boys' work by Mr. Kooger, the present pastor, and Mr. Williams, the present Sunday-school superintendent.

Following this period the church and Sunday school suffered a decline. The church had not been able to keep a minister for any length of time. There had been sixteen in twenty-six years. In the interim before Mr. Kooger's coming, this church, like many others of the area, talked of disbanding. Mr. Kooger said at the time of his ordination:

Doremus Church, in common with most mission churches, has had its struggles, failures, and disappointments. At the time of my call to the pastorate, the church building was sadly in need of repairs. The roof leaked, many of the windows were boarded up and the church auditorium was used as a gymnasium and roller skating rink. The preaching services were held in the rear room, which was heated by a big hot-blast stove that smoked most of the time.

The room on the second floor had been condemned and was a convenient dumping place for all sorts of rubbish, consisting of old Sunday School books, broken chairs, and empty paint cans. It was at this period of the church's life that they called me to become their pastor.

Since the coming of the present pastor the church has been growing in interest, contributions, and numbers until it now has a membership of over 400. What accounts for its power to survive?

1. The Doremus Church has been able to survive because it was *located in the neighborhood where there was a settlement of English-speaking people* and the most American part of the entire larger community. Some of this English-speaking element of the community has remained, in spite of the coming of many different nationality and language groups. The Doremus parish area is the most cosmopolitan part of the larger community. It is a little region which is marginal to the other more solidly foreign surrounding territory. The community has not been

solidly Polish Catholic, Italian, Croatian, or Lithuanian. There have been population possibilities for the growth of the church.

2. The Doremus Church has survived because *its pastor is a man of outstanding personality and character in the community*. He has a reputation for so many things and for doing them so well that one wonders if it is possible for any human being to be or do so much, or if he has been made into a local hero who, like all great men, has a sort of legendary and mythical character. He is a popular leader in the sense that the tide of approval has turned his way. He has a reputation for preaching, for helping the young, the distressed, the sick, the aged, for unusual leadership with boys, for being "at the church all the time." He is known as one who quickly and quietly helps any human being in trouble. He is thought of as a saint—a priest, a prophet, a leader. The "office" of pastor has meaning in this community and he adds to its significance. The fact that the present minister has been the pastor of this church for twelve years, and worked in the church many years before that, has had a cumulative effect upon the place of the church in the community. He gives others the praise for the success of the church, but everyone else attributes the success to the pastor. He has been a symbol of religion in the community and has dramatized the meaning of the church for his neighborhood. He not only integrates the various groups but is the medium by which the spirit and the tradition of the institution is passed on from age group to age group. Many ministers do good and much of it, but the point here made is not that this minister does good, but that the good he does is recognized and that this recognition has survival value for the institution. Since the pastor has lived in the area a long time and knows many people who are not in the church

and has a reputation in his community, he is in a position to take advantage of any breaks that may come his way.

3. The Doremus Church has survived because it *provides a message and worship adapted to its community*. The complete transformation of the old auditorium by the local people, themselves, into a place of unusual beauty and fitness for worship enables the church services to appeal to people of European traditions. The robed minister and choirs, the processional, the chancel, the music, the warm devotional service, the ritual, the celebration of great days, give the spirit and atmosphere of a religious institution. In spite of all the social service and activities of the institution it maintains the character of a church.

4. Doremus Church has lived because *it has achieved a community church spirit and an attitude of all-inclusiveness*. It did not plan to become a community church in the beginning. It is not a union or federated church. It has not changed its name to include the word "community." In a very real sense, however, it is a community church for the Protestant population, since it applies the principle of inclusiveness rather than that of exclusiveness. It is a community service church for the entire community. The death and removal of other churches have given this church a right of way. Since the Protestant population is small and the area is not predisposed to Protestantism, and since the area is not in a sector which is feeding it like-minded members, church competition would have been fatal. This church has become a local community church by right of survival, by right of its ability to outlive other groups and to be the "holding committee" for the Protestants of the area. Its complete identification with the local community and the assumption of responsibility for the religious guidance of any who

come give it a clear charter for taking the name "community church" if it cared to do so.

The principle of all-inclusiveness has permitted this church to make gains whenever any church has moved or died. There are now in Doremus Church three families who were formerly members of the Asbury Methodist Church. Doremus also has members of the Evangelical Synod Church, which has moved out. There are ex-Catholic, ex-Lutheran, and ex-Episcopalian families in the church. No church group is preached against. The minister understands and appreciates more than one culture in an area in which there are many distinct traditions and cultures. This has great significance for the worship and work, for support and the community attack.

5. The Doremus Church has survived because of *its interest in children*. The pastor speaking at Tower Hill, September, 1929, said:

Many of the people are Lutherans—German and Swedish. At first it was almost impossible to reach them. We began work with the children, having a program seven days in the week. We held open house for the boys and girls. Today, most of the young people are doing something in the church. Sixty-five are in the Junior and Senior choirs. Most of the Sunday School teachers are young people.

After I had worked with the young folks for a year or two, the adults began to manifest an interest. They would say, "I certainly appreciate what you are doing for my boy. I do not have to worry now, for when he is in church, I know that he is in a safe place."

When I asked the parents if they would permit the children to come into the church, they said, "We want our children to be confirmed." So I removed that difficulty, and fifty children were confirmed in 1928. The Lutherans regard Confirmation very seriously. They believe that without Confirmation there is no salvation. We met every Saturday at four o'clock, and on Palm Sunday, when they marched forward, they knelt and each one was confirmed. Then they sang their class song. Many of the parents joined the church, too. It is an easy matter to approach the older people after the children have been confirmed.

The children of the community are made to feel at home in the church. The pastor is said to be more tolerant and to have more patience than the children's own parents.

6. The Doremus Church has survived because of *the sense of responsibility which the group has had*. The fact that the expenses have been kept down has given the local group power to keep the organization in its own control. This is in part due to the fact that the minister and the church visitor and all the other employed people have been willing to work for small salaries. The economic homogeneity of the church and community and the absence of any large givers have fostered a spirit of democracy of control and a sense of the importance of the small gift. This may have its bearing on the fact that almost invariably the people testify that this is a friendly church where they feel at home. There has been financial assistance by the Chicago Congregational Union, but the church has not come to lean upon the Union. The psychological effect of paying its own bills has given the church a sense of responsibility for the conduct of the work. The fact that the organization could not afford to pay for a great deal of help has kept a spirit of volunteer work alive. The example of the minister in accepting a salary less than he could secure elsewhere has had its effect upon giving, and his complete devotion to the work has made people willing to assist in whatever ways they are able.

This church might be characterized by a large amount of significant participation on the part of its members. It is not diffi-

cult to observe the participation. It should be called significant participation because many different members of the church have the sense that they are being relied upon and are really contributing to the life of the institution. The robed choirs provide an opportunity for many young people to participate in the service itself. There is a great deal of helping with groups and clubs by members of the congregation. There are a number of small organizations which afford opportunities for leadership and intimate fellowship.

Summing it up, then, the success of this church seems to be based on the peculiar combination of the following factors: the personality and character of the pastor and other members of the staff, the church organization, the indigenous nature of the preaching and public services, the simplicity of its financial undertakings, the significant participation and sense of responsibility of the membership, the all-inclusive spirit of the church and the communal attack upon the ills of life, its adaptation to the traditions of the community, its unusual approach to the children, the beautifying of the auditorium, and the death and removal of competing churches. Moreover the church is located in the most Protestant part of its community. We are not yet in a position to properly evaluate the relative importance of the various elements which have contributed to the success of this church. It would be easy to say that this church succeeds because of its leadership but it must be recognized that no simple explanation in terms of one or two causal factors is justifiable.

The Search for God in the North Woods

By CLAUDE W. WARREN (C.T.S. 1920)

I KNEW I would find God in the north woods. Did he not say, "Raise the stone and thou shalt find me; cleave the wood and there am I?" The Master communed with God among the olive trees. Nathanael found God under the fig tree in meditation, waiting for the consolation of Israel. Poets have found God while listening to the voices of the pines and hemlocks that stand like Druids of old, bearded with moss and in garments green. The ceaseless murmur of the wind in the tree tops, the soft, brown carpet of needles under foot, the subdued light like that of a perpetual morning, the stillness—all unite to induce a feeling of reverence and awe in the heart of one in search of the divine presence.

It was in June, 1920, that Mrs. Warren and I completed our courses at the University of Chicago and the Chicago Theological Seminary, packed our household goods, and struck out northward headed for the Lake Superior country. We wanted to try out in the north woods the studies we had taken together in philosophy, sociology, theology, and religious education (I wish we might have had religious drama) in both university and Seminary. We hoped to discover the footprints of J. M. P. Smith's God of the Hebrews treading the paths of the forest in the cool of the day. We longed for a glimpse of Graham Taylor's social vision in the lumber camps and settlers' cabins of northern Wisconsin. We were determined to put to the practical test Ozora Davis' belief in the efficacy of prayer. Eleven years have come and gone since our graduation and our faith in the power of prayer has been strengthened immeasurably.

The vision has been realized and the search for God rewarded.

In the summer of 1926, after several years of pastoral service at Sturgeon Bay and teaching at Northland College, I resolved upon an experiment in rural evangelism. Before the plans were completed I wrote to Dr. Davis and asked for his blessing upon the venture. His beautiful letter assuring me that he would pray for the success of the evangelistic tour I had in mind is still a source of inspiration and cheer. With two other Seminary graduates, Edwin T. Phillips and William J. Davies, we started out to spend part of our summer vacation preaching and singing in lumber camps, rural schoolhouses, town halls, and village streets, traveling by car and camping wherever light overtook us. Phillips brought his cornet and Davies his little folding organ. As much as possible we visited rural communities having no regular religious services. I did most of the preaching, using portions of the Sermon on the Mount, urging our hearers to study and follow its teachings. At the close of each service copies of Matthew's gospel were distributed free. No appeal was made for immediate decision for Christ. Instead we asked men to take the gospel message home, study Christ's teachings in his greatest of sermons, find out what he wants done, and with God's help apply those principles to home and community life. We stressed the need of social vision and ethical awakening rather than the old-fashioned emotional appeal of fire and brimstone revivalists. No collections were taken on the tour since all expenses were provided in advance by interested laymen.

Our message was received everywhere

with respect and courtesy. Every day of the tour, which lasted twenty-one days in all, I prayed that God would raise up friends who would help make the dream of my life come true. This prayer was answered at a service at a rural schoolhouse near the village of Land O'Lakes, Vilas County, Wisconsin, the center of a large summer home community. I was invited to preach at the schoolhouse on a Sunday in August by some Illinois people who had summer homes on the shore of a near-by lake. The final result of the sermon preached that Sunday was a call to locate at Land O'Lakes where the summer people were sponsoring the erection of a parsonage and Community House to be the center of social and religious work for the local residents of the community. The opportunity to become the first resident pastor in a needy home mission field marked the opening of the door to the realization of a long-cherished dream.

For nearly five years the Community House has been used for religious services on Sundays and during the week for basketball, moving pictures, social gatherings and meetings of our Men's Civic Club, Woman's Social Club, Young People's Society, Boy Scouts, and Girl Scouts. We built up a community church organization of 65 local members, who were variously affiliated with Methodist, Presbyterian, Baptist, Congregational, and Lutheran churches, all working in harmony for a better type of community life. Recently the members voted to start a financial campaign for a new church edifice. It may be several years before this dream is realized but with the help of summer home friends we hope to erect a beautiful little chapel, an altar in the north woods where all who believe in the goodness of God, of whatever creed or communion, may gather for worship and prayer.

Mrs. Warren is the daughter of a Seminary graduate, Moulton N. Clark, class of 1877, who for many years served home mission fields in southern Wisconsin. We are now endeavoring to carry on his work in a mission field of northern Wisconsin. Not every social worker has a community building so well equipped for social and recreational activities as our village possesses. No rural pastor could be offered a more fertile or needy field for religious education and evangelism than which stretches north from our village sixty miles to Lake Superior.

Our dreams are coming true and our prayers are being answered. For three wonderful years Mrs. Warren and I sat at the feet of Graham Taylor in his classroom at Haskell Museum and many times visited his home and scene of labors at Chicago Commons which we are trying to reproduce in a small way in the north woods. For three glorious years we studied under Ozora Davis, in whose life the radiance of the Christian faith shone with love and devotion and still shines on the pathway of all his students who follow in his train.

Yes, we have found God in the north woods! We have found him while preaching and endeavoring to live the gospel of the living Christ among settlers and lumberjacks, fishing guides and summer-resorters, cabin-renters and caretakers, truck drivers, fire and game wardens, rural mail carriers and school-bus drivers, carpenters and electricians, garage men and road construction crews, many of whom are co-operating with summer home owners in the united effort to build a happier community life based upon the teachings of the Sermon on the Mount made possible by the power of Christ's redemptive love.

Ephesus Today

By PERRY D. AVERY

And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter.—Acts 19:35.

GREAT is Diana of the Ephesians!" The cry rises from the throng, a mighty shout that is echoed from the slopes of Prion and Coressus, for there come the priests of the Temple, slowly filing through the Magnesian Gate. They are met inside the walls by the Ephebi, or young men of the city, who join the procession and assist in carrying the silver images of the goddess. Along the Sacred Way surge the gala multitude in festive abandon. Joining now the procession, they too press on toward the Great Theater shouting: "Great is Diana of the Ephesians!"

Such is the vision that floats before my eyes as I sit high up on the massive ruins of the Great Gymnasium at the Magnesian Gate. But all is so different now!

Today Ephesus is desolate and abandoned. Sheep and cattle graze peacefully over the sides of Prion and Coressus where once stood temples and fine homes. Warm breezes make a winsome, sighing music in the grass. Here and there the excavator's shovel has laid bare the white ruins of some ancient building.

Time and death have conquered and reign supreme in man's sometime domain. The River Cayster, when it silted up the port of Ephesus, destroyed her commercial importance as the gateway to Asia. The teachings of Paul and the ascendancy of the Christian community smote the power of the pagan goddess whose worship had attracted pilgrims to the city in great numbers. The Cayster Valley became a marsh and up from the fens, like

Grendel, swept the plague of malaria and exacted its deadly toll of lives, unchecked. Ephesus is today a name, a memory, and a broken corpse. But as a name and a memory it will live forever, while its ruins still convey a certain awe-inspiring majesty to those who tread amongst them.

Then come! Let us follow the course of the procession and discover what we can of the remains of the ancient city. Our footpath wends its way in the valley between Mt. Prion and Mt. Coressus. Beneath us lie buried the broad marble slabs of the Sacred Way. Soon to our right we come to the walls of a Roman bath. As we enter the spacious rooms, we notice the place where the water was heated and are surprised to see that the water was conveyed in red tile pipes.

Located just beside the bath there greets us a perfect gem of a little Greek theater. It is called the Odeum. On festival days the masters of the prominent schools had their pupils there in recital, but ordinarily it was used for musical performances.

Proceeding farther we come to the threshold of Ephesus proper and catch our first glimpse of the Cayster Valley from between the two mountains. To the left are heaps of immaculate marble, fragments of ancient temples and public buildings. Before us stand the walls of the Library behind which one might search out the ruins of the Temple of Serapis.

What a magnificent sight is the Sacred Way as it extends off to our right past

the Great Theater! Here it has been fully excavated and is entirely clear of weeds and débris. Somehow it thrills me to think that those very slabs of white marble, deeply cut by chariot wheels, many times bore up the weight of the Apostle Paul! During his three-year sojourn in Ephesus he must surely have tread them often. Columns and statues once lined each side of the thirty-five-foot roadway. You will notice that some of the fragments have been found and replaced.

Open your Testaments to Acts 19 and read the exciting account of the riot enacted in the theater we are about to explore. Here are some of the high points of the narrative:

. . . . They were filled with wrath, and cried out saying, "Great is Diana of the Ephesians." And the city was filled with confusion; and they rushed with one accord into the theater. . . . Some, therefore, cried out one thing and some another; for the assembly was in confusion and the more part knew not wherefore they were come together . . . all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."

The theater constitutes the most impressive structure extant in Ephesus. It is built into the declivity of Mt. Prion and made semicircular by extending out heavy stonework at the corners. Twenty-five thousand people could be seated in the theater, yet the acoustic qualities are such that any one of them could hear even a subdued voice from the stage.

An excellent panoramic view of the city is obtained by climbing above the theater. Three miles away lie the blue waters of the Aegean. A canal used to lead in from the sea to an artificial port, located a quarter of a mile or so from the theater. From the port extended a magnificently colonnaded branch of the Sacred Way, on each side of which stood markets or public buildings.

Was Paul ever imprisoned at Ephesus?

There appears to be a good deal of evidence that he was. Situated off there to the left on a hill between Mt. Coressus and the port is a structure called "the Prison of St. Paul." Although archaeologists tell us that it could hardly have been a prison, yet its importance lies in the fact that its name bears testimony to an ancient tradition to the effect that Paul was imprisoned at Ephesus. Holding to this belief, certain modern New Testament scholars, such as Dr. Benjamin W. Robinson and Dr. G. S. Duncan, maintain that the "Imprisonment Letters," namely, Ephesians, Colossians, Philemon, and possibly Philippians, were written at Ephesus rather than at Rome.

One probable reason for Paul's referring to athletic feats so often in his letters no doubt is to be found in the fact that he saw so many sports at Ephesus. There were five gymnasiums in all. Two of them you see to the right of the Sacred Way that leads to the port, one on each side of the Market of Verulanus.

"I have fought with the beasts at Ephesus" says Paul in I Cor. 15:32. The gladiatorial shows were held just over there to the right where you see the impression of the huge Stadion, approximately one-eighth of a mile long. A structure which we would term the "training quarters" adjoins the Stadion. It contains large rooms for the athletes and a hot bath. It is perhaps most conspicuous for its elaborate floors of different colored marbles laid in intricate geometrical patterns.

We have not come across the Temple of Diana! Is it not to be found in the city? This same question bothered Mr. J. T. Wood during his seven years of search for the Temple. When, in 1880, he turned up the first trace of it, some twenty feet below the surface of the ground, it was found to be almost three miles distant from the Theater.

An inscription on one of the portals of

the Theater gave Mr. Wood his cue. An early citizen, C. Vebius Salutaris by name, gave a number of silver images of the goddess to the Temple. He specified that during the great festival they were to be carried from the Temple to the Theater by the priests, over the Sacred Way. Having discovered this inscription, Mr. Wood's task was then to trace the Sacred Way till it led him to the Temple itself. This he did and his long-protracted efforts were at last crowned with success.

In his book, *Excavations at Ephesus*, Mr. Wood gives the substance of the inscription as follows:

On May 25th, the birthday of the goddess, these images were to be carried in procession from the temple to the theater by the priests, accompanied by a staff-bearer and guards, to be met at the Magnesian Gate by the Ephebi, or young men of the city, who from that point took part in the procession and helped to carry the images to the theater [p. 73].

All we see of the Temple today is a few fragments of columns and broken marble blocks, strewn about a large pit and surrounded most of the year by water. When Paul lived in Ephesus, the Temple of Diana was at the heyday of its glory and eminence, ranking as one of the Seven Wonders of the Ancient World.

The one hundred columns of the Temple were almost sixty feet high. Twenty-seven of them were the gifts of kings and thirty-six out of the one hundred were sculptured to a height of six feet at the base. The most important sculptured remains have been taken to England and may be seen in the British Museum at London.

The Byzantine citadel inclosing the Cathedral of St. John was built on the hill close to the Temple of Diana. The ruins of the Cathedral show it to be of the same dimensions as the church of St. Sophia in Stambul (now a mosque). Both were

built by the emperor Justinian I in the sixth century.

How could Paul have believed that only a few years after his stay in Ephesus, Christians would be building aqueducts from the marble of the temple of the great goddess Diana! Yet such has proved to be the case. The aqueduct, leading through the village of Seljuk to the mountains, owes the whiteness of its columns to the marble of the Temple from whose ruins it was constructed. Seljuk Turks followed the example of the Christians and have built an entire mosque from the marble that was left.

The Goths destroyed the Temple in the seventh century. Before that time certain rich citizens found public favor in blaspheming the goddess and extolling the Christ, just as Salutaris had sought favor in pre-Christian days by making expensive votive gifts to Diana. The following inscription may be seen as it stands today at the turning of the Sacred Way near the Library.

Having taken down a deceiving image of the accursed Artemis (Diana), Daemus set up this symbol of truth: a God that drives away idols, and a cross . . . victorious, deathless symbol of Christ.—Translation by BERNDORF.

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Descending from the Byzantine Citadel, I pause to reflect at the "Gate of Persecution," just as I had done earlier in the day at the Magnesian Gate. No longer do I hear the shouts of "Great is Diana of the Ephesians!" but running through my head are the words: "A cross . . . victorious, deathless symbol of Christ." Within these few hours a new appreciation of the meaning of Paul has dawned upon me, and I am glad that I have seen the city of the Ephesians—even as it is today—for it tells a mighty story.

Ministers' Week

ONE hundred and fifty ministers—thirty-five from Chicago and the rest from other parts of the Midwest—enrolled at the seminary on January 25 for a week of special courses. On the first evening they witnessed a demonstration religious drama by the "Seminary Players" under the direction of Professor Fred Eastman. Every morning thereafter they heard lectures by Professors Holt and Mullenbach on social ethics, McGiffert on theology, Pauck on leaders of the Reformation, Gilkey and others on preaching. The demonstration and the lectures were followed by open forums. Afternoons the ministers devoted to conducted tours of the city, especially to its outstanding re-

ligious and cultural institutions. Evenings were given over to organ recitals followed by the Alden-Tuthill lectures delivered this year by Dr. Clifford Manshardt of the Nagpada Neighborhood House of Bombay, India. The one dark spot in the week was the absence of President Palmer who had originated the idea. He was ill with the flu. The liveliness of the discussions, the enthusiasm of the ministers, and the fact that the attendance grew steadily during the week all indicated that the seminary had created in this program a form of extension service that met a felt need. It will doubtless be repeated next year. In the meantime plans are under way to hold a similar week of short courses next August.

Alumni Notes

Edited by BENJAMIN W. ROBINSON

1931. *James S. Caskey* makes the suggestion that where class letters have been delayed or interrupted, this column of the REGISTER might serve to keep members of a class in touch with each other. Class secretaries and others please note. Jim and his wife Genevieve came to Genoa City, Wisconsin, and Richmond, Illinois, in October and have entered a very interesting work. Genevieve has been leading discussions at girls' conferences of the district and at the County Sunday School Convention. Jim has addressed the Walworth County Ministerial Association. His ordination, two financial campaigns, and several dramatic productions have helped to keep him busy.

1929-31. *George W. Fairbanks* was ordained at the Pierce Church, Nebraska, on November 4, 1931. The sermon and ordination prayer were given by Rev. Merle Adams of Norfolk. Fairbanks is a native of Boston and had his

early training there but found his way to the Seminary. He has given service in the home mission fields of South Dakota and Colorado. He served on the staff of Professor Holt of the Seminary in survey work in the city of Chicago. His work at Pierce is opening with every promise of success.

1931. *Joseph F. King* writes from Edinburgh, January 9: "The university opens next week and we begin another session which lasts until March 18. Vacations, however, usually mean more work. . . . At Oxford and Cambridge and to a lesser extent in the Scottish universities practically the only work done by the students is done during the vacations." Let us hope Joe will not pass on this information to any of the students in residence at our beloved Seminary.

1931. *Yasuo Mizoguchi*. On January 15 a farewell party was given to Mr. Mizoguchi, of Nobeoka-cho, Japan, as he prepared to leave

Chicago for service in his native land. Following his graduation he took his M.A. at the University of Chicago and then toured the East, including Boston, New York, Philadelphia, and Cleveland. Leaving Chicago on January 17, he went to New Orleans and then westward to San Francisco, sailing on January 23 for home.

1931. *Robert W. Rasche* was ordained December 21 at the Mayflower Congregational Church, Englewood, Colorado. President Palmer preached the sermon. Edward Ridings, '03, gave the invocation; Milton Bierbaum, '31, gave the scriptural reading; Lewis A. Convis, '17, gave the prayer; Charles M. Houser, '28, gave the right hand of fellowship; and Arthur J. Sullens, '98, gave the charge to the people. At the supper before the evening program, announcement was made of the engagement of Mr. Rasche to Miss Margaret Burnap. Miss Burnap is the religious education director at the First Plymouth Church, Denver, and is a capable and accomplished young woman.

1930-31. *Justin S. Thaddaeus* is now studying dentistry at the University of Minnesota in Minneapolis, preparing to return to India to render a much-needed service.

1930. *Akintunde B. Dipeolu*. On December 31 at 3 A.M. in St. Paul, Minnesota, Akintunde, Jr., was born. Mother and baby are doing fine.

1930. *Waldo Richards* is the proud father of a baby girl.

1930. *Esra Young* sends New Year's greetings from Adana, Turkey, January 2: "I have been putting in a vigorous week here in Talas trying to keep up with Paul Nilson who might very easily put some of you fellows to shame in the way he carries the ball. As a matter of fact, I haven't seen anybody to equal him excepting Chester Fisk."

1929. *Ivan R. Smith*. "We begin tomorrow evening, January 13, with our second Leadership Training School, an interdenominational project with the churches in our community cooperating. Five of the courses from the curriculum of the International Council are to be offered." Ivan has been made registrar of the Central West Association of Congregational Churches. "In our Pilgrim Club for young people, we divide into groups and compose our own plays and sketches. Last Sunday evening

a group presented a one-act play called, 'The Hall Family Discusses Unemployment.' Next Sunday evening another group presents 'Blotz & Co., Incorporated.'" This last-named drama is a modernization of the parable of the Good Samaritan. The set-up sounds interesting.

1929. *Gregory Vlastos* is on the faculty of Queen's University, Kingston, Ontario. He paid us a visit at the Seminary at Christmas time and stayed several days. We certainly were glad to see him.

1926-27. *Vincent D. Beery* was the leader in the organization of a county federation of churches, including 150 congregations in Scranton, Pennsylvania, and vicinity. This federation is now a going enterprise, with a full-time secretary on the field. For the past four years Mr. Beery has been a Church Loyalty Crusade director under the Presbyterian Board of National Missions, and now under the Home Missions Council. He has helped to lead more than 1,800 churches in programs of spiritual activity for the purpose of increasing their efficiency. The Scranton federation organization was an extra service rendered by special invitation of the local pastors' association following a Loyalty Crusade in that region.

1927. *Raymond K. Oshimo* has now been officially called to be the pastor of the Tokyo Congregational Church, one of the oldest and most important Congregational churches in Japan. He will be glad to have a letter from any of his comrades of the Seminary days.

1926. *Tadao Kawamura*, Ph.D., Tokyo, Japan, is the proud and happy father of twin boys who have come to bless his lonely home. Mr. and Mrs. Kawamura recently sent to the Seminary a beautiful Japanese doll, the clothes of which were made by Mrs. Kawamura. This gift was received as a good-will message from Japan and was presented to the Seminary student body at their international party January 21.

1920. *K. Ogawa* accompanied Dr. Kagawa on his recent trip in America. Dr. Kagawa spoke 185 times, making four trips across the continents, covering 30,000 miles, traveling by land and sea and air. He almost rivaled the apostle Paul. He visited the Seminary on two different occasions.

1917. *V. H. Yessayan* was called to the Bethany Armenian Congregational Church of Oakland, California, in 1930, and is very happy with his work. The preaching is done in Armenian, but the Sunday school and the young people's meeting are conducted in English.

1912. *Vaughan Dabney*, who was awarded the honorary degree of D.D. at the Seminary in 1930, was inaugurated January 7 as Bartlett Professor of sacred rhetoric and dean of the Andover Newton Theological School. The Seminary extends to him heartiest greetings and best wishes.

1904. *Howard A. Morton* resigned from Phillips Congregational Church, South Boston, Massachusetts, to give his time to teach-

ing "Bible," "Bible History," and "Interpretation." Last fall his school was incorporated in Boston and started regular sessions. About 100 students were enrolled for the first semester. The instruction is meeting a real demand. Business and professional men, as well as younger men and women, are gaining modern knowledge of the Bible and religious subjects.

1899. *Robert W. Gammon*. On the last day of February Dr. Gammon completed twenty-one years of continuous service with the Congregational Education Society. He has developed the efficiency and popularity of summer conferences for young people in a remarkable way. His contributions as editor, as writer, and as leader are too well known to our readers to be mentioned here.

Seminary Student Life

As Seen by an Old Grad

By MALCOLM F. MILLER, C.T.S., '08

It is a long step from 20 North Ashland Boulevard on Chicago's West Side to 5757 University Avenue on the South Side. The advance in material equipment seems even greater. Old Fisk Hall was a good place to live in its day. But the new seminary building outranks it as Lawson Tower dominates the surrounding dwelling places. Is there as great a contrast in the student life in these new halls as the change of surroundings in which the students live?

SOCIAL LIFE

The student social life centers largely in the Joseph Henry George Commons Room. At all hours of the day, and often into the late hours of the night, one may find individuals or groups of individuals enjoying their leisure time. It is a beautiful room with soft lights, harmonious decorations, furniture not too elaborate, yet cheery and comfortable. Fisk Hall boasted a parlor with locked doors and drawn curtains and covered upholstery, to be opened up on occasions of state but not to be a gathering-place of the common herd. But

here in the commons room is comfort, hominess, pleasure, life. The daily newspaper excites interest and sometimes strife as to who shall read it first. Groups gather to discuss politics and international affairs. There are other times of sheer relaxation with much good-natured banter and by-play.

ATHLETICS

The old grad remembers the attic gymnasium of Fisk Hall with its basketball practice and handball games. He wonders what athletic activities prevail here. The seminary shares in the intra-mural sports and has had a creditable part in these activities. The University offers the facilities of its gymnasium to those who care to use them. But though the residence halls do not have a gymnasium, the attic above the fourth floor has been put to use this year. The men have equipped it for an occasional work-out with the boxing gloves or a wrestling bout. A new gymnasium mat furnishes a good place to light. Or one can relieve the physical tension of hours of study by a good round with a punching bag.

FIELD WORK

The change from the old order to the new is nowhere more noticeable than in the students' field work. In other days student employment was largely a matter of student initiative. Preaching in neighboring churches was tolerated but more or less frowned upon as a handicap to scholastic endeavor. Now under Professor Walker M. Alderton field work is an essential part of the student curriculum. For the current quarter thirteen students are engaged as pastors in towns and villages outside the city; two act as pastors on part-time within the city; nine are definitely listed as pastor's assistants in city churches while four have responsibility as directors of education; nine are leaders of organized young people's work, eleven are boys' club counselors, seven are counselors of girls' clubs, and four direct drama groups; three engage in more specialized work as residents in neighborhood houses, two are engaged in urban research, three in rural research, and three are at work in unemployment relief under the Council of Social Agencies. All the rest are engaged in activities of various kinds. These are not just so many jobs, but all are under the supervision of the director of field work. Definite reports are made by the students to the director, problems are discussed, solutions are attempted. The work accomplished receives academic credit.

DRAMA

Under Dr. Fred Eastman the students find a rare training in a comparatively new but vital church activity, the religious drama. Students are given instruction in the composition of drama, in the choice of good religious drama, its set-up, and its demonstration. Three plays are being presented this year: *Ba Thane* (written by Edna A. Baldwin in the play-writing class), *The Slave with Two Faces*, and *The Lord's Prayer*. The staging of these plays in the seminary chapel and in the churches of the city is an important student activity. The students in the pageant construction course under Dr. Eastman and Professor Cecil M. Smith have also written a peace pageant, *It Shall Not Be Again*, which is to be published and distributed by the Samuel French Company of New York.

DEVOTION AND FELLOWSHIP

Group expression of the devotional life takes two forms: the Wednesday afternoon vespers and the Thursday evening fellowship hour. After the social tea on Wednesday afternoons the students gather for a brief service in the Thorndike Hilton Chapel. These services are in charge of the students. The appointments of this beautiful little chapel help a great deal in the creation of the spirit of devotion.

The Thursday evening Fellowship Hour receives a better attendance than the Wednesday vespers. Perhaps this is a characteristic of the modern generation. The students gather in the Commons Room in a semicircular formation in front of the fireplace. A student presides at this service. A brief program of worship followed by a discussion is the program for this year. The general theme for the year has been the orientation of the worker to his task. Men like Dr. von Ogden Vogt, Professor Wilhelm Pauck, Professor Anton Boisen, Dr. Edward Scribner Ames, speak to the students. These addresses are followed by questions and discussion.

A STUDENT LEAGUE OF NATIONS

For several years, about 10 per cent of the Seminary's enrolment has come from foreign lands, thus affording the American students an unusual opportunity for a rich fellowship and ever broadening cultural influences. In order to make it possible for churches to hear some of these outstanding young men, and also to enable the foreign representatives to gain a wider knowledge of church and home life beyond the limits of Chicago, the "League of Nations" was organized under the direction of Robert Cashman, business manager, and already has made its influence felt. This group has been going into many of the most important churches of the Middle West during the last few months, each man bringing a brief and personal message of good will and co-operation from his own land.

STUDENTS THEN AND NOW

But the important element of student life is the students themselves. What sort of men and women are these who compose the school

of the prophets of today? In other days there were in the seminary men of different abilities and moral and mental outlooks. Such differences prevail today. But here is a fine group of young men and women, intelligent, courteous, sincere, and earnest. For them life has meaning and purpose. Already they are giving themselves to the ministry of human need. Discouraged men receive new hope, women are comforted in their burdens of the home,

boys and girls are encouraged to seek for themselves the high way rather than the low as they journey through life. It is a great ministry. The ways of the younger generation may be different from those of the past. But the life of each generation has been crowned with a serious purpose and a lofty ideal. They are worthy and may be trusted to carry on what those of another day have wrought before them.

Book Reviews

JONATHAN EDWARDS

By A. C. McGiffert, Jr. New York: Harpers, 1932. 219 pp. \$2.50.

The two outstanding figures in colonial North America, from the standpoint of their cultural contributions, were Benjamin Franklin and Jonathan Edwards. They represent diametrically opposite viewpoints and interests, yet both were rooted in New England Puritanism. Of the two, Franklin's contribution is far more familiar, for the reason that his work was of a public nature and was often spectacular, and his life was lived in prominent centers. Edwards, on the other hand, lived most of his life in inland towns, while his work was performed in relation to smaller groups and was in a field that at best could have but small popular appeal. In every school history Franklin occupies a prominent place, while Edwards is given but slight mention, if any, and yet it is generally conceded that his was the keenest intellect produced in the colonial period, and some would say that he is the only native American who has made a contribution to the history of thought. These facts would seem to indicate that it is high time that we come to a fuller appreciation of Edwards, and for that reason, if for no other, I am grateful for Professor McGiffert's effort to set him before us in understandable form. Here is a book on Jonathan Edwards brief enough so that even young students in American history will read it, and yet full enough to satisfy the more mature student.

The Great Awakening (1734-44) was the outstanding social as well as religious movement in eighteenth-century New England, and at its heart and center stands Jonathan Edwards. It began in his church at Northampton and from there spread up and down the length and breadth of the Connecticut Valley, shaking the very foundations of the colonial social structure of New England. The early ministry of Edwards was given over to the promotion and guidance of this overwhelming religious upheaval, while during the remainder of his life he was occupied largely in interpreting what he had witnessed in that movement. Professor McGiffert correctly points out that six of Edwards' most important publications were really on the revival. The author's description of the revival itself, though relatively brief, is, I think, our most satisfactory account, especially from the psychological viewpoint.

Any biography of Jonathan Edwards, must of necessity give large attention to his writings, and in the present volume perhaps half the space is given over to a discussion of the more important works. Chapter iv entitled "Religion under the Microscope" is an illuminating discussion of Edwards' "Treatise Concerning the Religious Affections." Edwards "was not only a curious observer" of religious phenomena, "he was also an active participant," and he was always concerned about bringing his knowledge "to bear on the very practical problem of saving souls." This book, the author states, "is a noble definition of religion

at its best," and "presents the most notable single discussion of religion America has produced." This the author judges to be the most outstanding of Edwards' many works, though it is not so well known as is his *Freedom of the Will*.

Professor McGiffert succeeds in getting into the story, brief as it is, a great deal of human interest material, and if he uses his imagination somewhat more than the historian might approve he has supplied insights for which the historian, as well as all others who read and profit by this biography, might well be grateful. It has been honored by the Religious Book Club as its February selection.

WILLIAM WARREN SWEET

HYMNS OF HOPE AND COURAGE

Edited by Anton T. Boisen; musical editor, Cecil M. Smith. Boston: Pilgrim Press, 1931. 112 pp. \$0.50 per copy, \$35 per 100 copies.

This hymnal is a revised and enlarged edition of *Lift Up Your Hearts* and like that is designed especially for those who are passing through conflict and grief. Two orders of service are provided: the Episcopal and another arranged specifically for use in hospitals. The editor, Dr. Anton T. Boisen, chaplain at the State Hospital of Worcester, Massachusetts, and professor at Boston University and the Chicago Theological Seminary, being an expert in the field of psychiatry, has produced a book every page of which has real therapeutic value; but one should not judge from this that it is not also available for the ordinary church. Of all types of hymns these of "hope and courage" are by far the most generally useful. Professor Cecil Michener Smith has brought the hymns into the range of average voices and carefully edited the music throughout.

DOUGLAS HORTON

LEONARD BACON: A STATESMAN IN THE CHURCH

By Theodore Davenport Bacon. New Haven: Yale University Press, 1931. 563 pp. \$5.00.

During the long career of Leonard Bacon, 1825-66, as minister of the Center (Congregational) Church of New Haven, he was concerned in a vital way not only with every con-

troversy in the Church but also with every major social and political issue in the nation. While the work of the ministry was always for him the supreme purpose of his life, and the care of his church always came first, yet the preaching of the gospel had to him a much wider significance than that of merely urging men to enter upon the Christian life. It was this larger outlook which brought him to a place of leadership in the slavery controversy, first as a supporter of colonization and later as a non-Garrisonian anti-slavery advocate.

He early identified himself with the group of New England Congregationalists supporting that type of progressive orthodoxy known as the New Haven Theology, and had a prominent part in the establishment of Yale Divinity School, and during his latter years was a member of its faculty. He was a friend and defender of Horace Bushnell when Bushnell's teachings were under suspicion, and the Congregational church was threatened with schism.

Leonard Bacon's chief historical significance, however, is as a writer on issues of national importance. By 1845 he had become a well-known contributor to numerous periodicals, especially on the slavery question, and when a few years later *The Independent* was established he became its first editor-in-chief. Under his editorship it soon became the leading religious weekly in America and wielded a political influence comparable to that of the *New York Weekly Tribune*.

The story of the many-sided interests of Leonard Bacon, his domestic problems as a father of a large family—fourteen children—his personal sorrows and financial worries, his preaching, his writing, his controversies, his contacts with prominent men, and others not so prominent, are here skilfully woven into a well-balanced whole. There are some misstatements such as: "Oberlin had been founded by Charles G. Finney" (p. 354). The lack of an Index is disconcerting in a book containing so much that will need to be referred to again, but as a whole it is a delightful volume, as well as a valuable contribution to our knowledge of national issues of the pre-Civil War period.

WILLIAM WARREN SWEET

THE CHURCH IN THE MODERN WORLD

By G. Stanley Russell. New York: Smith, 1931. 179 pp. \$2.00.

This book lets you step inside the mind of a modern British Congregationalist and look around at the mental furniture, the pictures on the walls, and even some of the curiosities and bric-a-brac which a well-read Scotsman with an acquisitive intellect can acquire in an active ministry of a quarter of a century! When you finish the book you will know what he thinks about everything from the virgin birth to how to get along with your organist. And, on the whole, the ideas are admirable in their sanity, general intelligence, and modernity. The only outstanding exception is his curious insistence (like Washington Gladden's in *Who Wrote the Bible?*) on the Johannine authorship of the fourth gospel. Other queer spots are his suggestions that Jesus calling Simon a rock was an evidence of our Lord's sense of humor, and that Alexander Rihbany's ideas about the Syrian Christ have been boycotted by theological seminaries for dogmatic reasons. Best chapter: "The Church and War." On the whole you'll enjoy comparing notes and swapping conclusions with Mr. Russell.

A. W. PALMER

FROM CONFUSION TO CERTAINTY

By Boynton Merrill. Boston: Pilgrim Press, 1931. 96 pp. \$1.00.

Someone has defined faith as "reason in a courageous mood," and that is exactly the temper of this little book of sermons. In contrast with the ponderous pessimism of the Barthian theology or the cynicism of much self-consciously modern philosophizing, these direct, hopeful, reasonable sermons by one of our younger ministers come as a salty breeze from the open sea. They show that modernism may bring to men and women the trumpet call of an invigorating, heroic, and forthright message as over against the minor or discordant music of Nietzsche, Russell, Mencken, Krutch, and Darrow, "who are, for all the world, like the faithless and rebellious sailors who growled at the heels of Columbus and

would have taken the great adventurer's life and so denied the world, for a season at least, the discovery of a new continent"!

A. W. PALMER

THE HEALING OF SOULS

By McIllyar Hamilton Lichliter. New York: Abingdon Press, 1931. 175 pp. \$1.50.

The influence of Freud and the psycho-analytic method is in the background of much of this book, but Dr. Lichliter is by no means a slavish Freudian. His position is rather that of a wise and experienced pastor who welcomes and uses the discoveries of modern psychology to enable him to see more deeply into the difficulties and needs of his parishioners. He does not seek to be a psychiatrist and certainly not to replace the psychiatrist, but rather to be a pastor who sees in the methods and approach of the psychiatrist much that can be used legitimately and wisely by the pastor in his own field of religious and moral counseling. Ministers so equipped will not only save many people from ever needing the services of a psychiatrist but will also find a new note of reality and immediate understanding of life coming into their preaching.

A. W. PALMER

THE MYSTICISM OF PAUL THE APOSTLE

By Albert Schweitzer. Translated by William Montgomery. New York: Holt, 1931. 411 pp. \$3.00.

The author of *The Quest of the Historical Jesus* planned this book on Paul many years ago. The author, whose scholarship has been deepened by his years of medical service in Africa and by his well-known genius as a musician, has given his best in this presentation of Paul.

Perhaps the greatest single contribution of the book is its irresistible linking of the religion of Paul to the message of Jesus. Schweitzer's point of view is: "Paul was not the Hellenizer of Christianity. But in his eschatological mysticism of the being-in-Christ he gave it a form in which it could be Hellenized" (p. ix).

The cosmology, eschatology, and cosmic mysticism are given in a way to bring out Paul's underlying ideas. Being-in-Christ

means being in the body of Christ. The mystical body of Christ is his church (p. 117). "Inasmuch as believers have died and risen again with Christ, and possess the spirit, they are already partakers of the Kingdom of God, although they will not be made manifest as such until the Kingdom begins" (p. 120).

American scholars who have difficulty in understanding Teutonic mystical religion perhaps are poor interpreters of Paul. For Paul was a mystic. This volume does not claim to be a complete picture of the life-work of the apostle. The reader needs to remember that Paul was not solely philosopher or thinker but a man who faced constantly problems of daily living, immorality, drunkenness, superstitions about foods, quarrels and factions, illness, poverty, and distress of many kinds. The reader might perhaps remind himself, too, that although Paul was not the Hellenizer of Christianity, yet he did practically all of his missionary work in Hellenistic cities and among Hellenistic people.

As a presentation of the relation of Paul to Jesus, and of Paul's underlying mysticism, this volume is of first importance to every student of the Christian religion.

BENJAMIN W. ROBINSON

OVERSTATEMENT IN THE NEW TESTAMENT

By Claude C. Douglas. New York: Henry Holt, 1931. 252 pp. \$1.75.

The title of this book should not be taken in a critical sense. Putting a truth in strong language naturally wins approval. When Tennyson writes,

My strength is as the strength of ten
Because my heart is pure,

he is expressing a truth in words that are remembered. The Book of Psalms is full of such poetic statements. Eckman says, "It has been said that the thunder-storms of Virgil and of Homer are inferior to that of Psalm 18 both in graphic power and in sublimity of use" (p. 29). The authors of the New Testament also used hyperbole as their natural idiom. Professor Douglas of the University of Southern California insists that the writers are not to be discredited for having used this rhetorical

method. He translates these figures of speech into matter-of-fact language and provides a helpful handbook.

BENJAMIN W. ROBINSON

ST. PAUL'S EPHESIAN MINISTRY

By George S. Duncan. New York: Scribners, 1930. 303 pp. \$2.75.

The evidence that Paul was imprisoned in Ephesus, and that he wrote the imprisonment letters there, has been accumulating year after year until now this goodly sized volume has appeared to give it all in convincing form. I and II Corinthians, Philippians, Colossians, Philemon, Ephesians, and parts of the Pastoral Epistles were all written at Ephesus.

The "prison of St. Paul" standing today among the ruins of ancient Ephesus, the statement in II Cor. 11:23 that he had often been in prison, the allusion to his "affliction in Asia" (II Cor. 1:8), the many references to people of Ephesus by name and to events which took place there, the improbability that a slave from Colossae would get away as far as Rome, and numberless other bits of evidence are gathered together. Along with this material is given a full presentation of the work of Paul in Ephesus on his various visits.

For closer acquaintance with the ministry of Paul and for personal fellowship with him as a fellow-worker in the problems of Christian leadership there can hardly be a more interesting volume than this. It does not presuppose any extended theological or historical preparation. Anyone may read it easily, quickly, and profitably.

BENJAMIN W. ROBINSON

THE TEACHINGS OF JESUS

By A. H. Branscomb. Nashville: Cokesbury, 1931. 379 pp. \$2.50.

JESUS AND THE LAW OF MOSES

By A. H. Branscomb. New York: Smith, 1931. 296 pp. \$2.50.

Professor Branscomb of Duke University in his *Teachings of Jesus* has provided a textbook for undergraduate college classes. It is plain, straightforward; it assembles the information needed concerning the dates, sources, and au-

thorship of the gospels, and in successive chapters presents Jesus' "teaching" about God, the kingdom, and the various phases of the Christian gospel.

In *Jesus and the Law of Moses* he has taken up the particular subject of Jesus' attitude toward the law of Moses. He has given a wealth of illustrations and of material regarding the earlier and later strata of tradition in the Gospel. His position in general is that Jesus was not orthodox and that his basic differences with the law of Moses explain the later action of Paul in discarding the law.

BENJAMIN W. ROBINSON

THE FOURTH GOSPEL AND THE
LIFE OF TODAY

By Mary Ely Lyman. New York: Macmillan, 1931. 156 pp. \$1.50.

The author under her maiden name, Mary R. Ely, has already published scholarly books on John and Paul. This little handbook is suited to Bible classes and lay readers of modern thought. "If Jesus did not actually speak the great 'I am' discourses attributed to him in the Gospel of John, what as a result must happen to our faith in him?" The question is answered clearly, tactfully, and constructively.

BENJAMIN W. ROBINSON

AS A JEW SEES JESUS

By Ernest Trattner. New York: Scribners, 1931. 232 pp. \$2.00.

A Jewish scholar, rabbi of Temple Mt. Nebo, New York, adds another to the many books which link Jesus to the Judaism of his time and present him as one who understood the finer and nobler qualities of the Judaism of his day. In explaining the apparent differences of Jesus and the Pharisees the author cites the example of Erasmus. "That there were elements in Erasmus' point of view that paved the way for the rebellion is not to be denied" (p. 111). There seems little hope that Jew and Christian will ever be able to agree regarding Jesus. "The intelligent Jew enjoys the Jesus of the synoptics; the churches adore the Christ of the Fourth Gospel. And so the grand division goes on between the brethren of Jesus and his followers" (p. 180).

BENJAMIN W. ROBINSON

THE GROWTH OF THE IDEA OF GOD

By Shailer Mathews. New York: Macmillan, 1931. 237 pp. \$2.50.

Theology is a sensitive plant. No sooner do scholars develop a new method of interpreting history than the scientific theologian borrows it to interpret the history of religion. So within the present generation we have witnessed theology adding not only the techniques of the literary historian but also the techniques of the sociologist.

Dean Mathews applies this particular methodology to Christian doctrine. As in his *Atonement and the Social Process*, so now, in his *Growth of the Idea of God*, his thesis is that social life furnishes the analogies or patterns of thought which believers use to express their saving relationship to the forces in the universe and history on which they are dependent. The most obvious pattern is that of sovereignty borrowed from the experience of political sovereignty in social life. Correlative to this thesis is the insistence that one should always distinguish between the pattern, which may change, and the object it represents, which does not change.

The hypothesis is both illuminating and perplexing. It raises many interesting queries. Why is it that at times as he traces the development of the idea of God Dean Mathews allows the pattern theory to fall into the background? Is it because something more than a social pattern is needed to interpret man's attitude and relationship to God? Why is it that democracy did not furnish a pattern for the idea of God during the decades when it was a vital political pattern of thought? Such questions suggest only that there are limitations in the use of this social method of interpreting man's idea of his relation to God.

As is always the case in a book by Dean Mathews, this volume contains many a stimulating suggestion, thrown in, as it were, for good measure, over and above the requirements of the main thesis of the book. It concludes with a notable re-interpretation of God in terms of a pattern of organism derived from contemporary scientific thought.

A. C. MCGIFFERT, JR.

WAYS OF BELIEVING

By Miles H. Krumbine. New York: Harpers, 1931. 156 pp. \$2.00.

Like the scintillating writings of Lynn Harold Hough this book of Dr. Krumbine's needs an antidote. It is fascinatingly brilliant, packed with acute analysis, incrustated with shining illustrations. Its author is obviously a man who, living among books, has chosen his friends from the intellectual, artistic, and sophisticated aristocracy of letters. Fearlessly he has examined the contemporary sources of unbelief. His assumption is that everything will be all right with religion or at least much better if only we can think fast enough. That is good. But the effort has left him somewhat breathless and "jumpy," a mood which, perhaps by intention, he communicates to the reader. Nevertheless this book is an intellectual treat which one does not want to put down until one has read it through. I find myself indebted to it for many a suggestive insight into the temper of the times and the way to handle it.

If I were to suggest an antidote, it would be something by Rufus Jones, on the one hand, for the sake of serenity and poise, on the other hand, Dr. Krumbine's next book. Perhaps he has it already formulated; perhaps he is still waiting to get his second wind. My suggestion for a subject would be "the convincing definition and unerring offer of what's worth dying for." He will recognize the quotation, for it comes from the final page of his book. But he had to clear the ground with his present volume before tackling this possible second. And I am glad he has done it with such distinction.

A. C. MCGIFFERT, JR.

IMMORTALITY AND THE PRESENT MOOD

By Julius Seelye Bixler. Cambridge: Harvard University Press, 1931. 69 pp. \$1.00.

The Ingersoll Lectures on Immortality, of which this is the twenty-seventh, have been, generally speaking, of two kinds: those which present in nugget form a philosophy of life into which immortality fits as a reasonably necessary feature; and those which deal with a limited aspect of the problem or offer a specific insight. Professor Bixler's belongs in the latter

group. Like the author of the Fourth Gospel and Schleiermacher, he champions a qualitative interpretation. Immortality is not unending existence. It is the realization in mortal life of that by which mortality is transcended, of such timeless experiences, in a word, as goodness, truth, and beauty. This bald summary, it should be added, fails to do justice to the wealth of references to contemporary philosophy and culture both in the lecture itself and in the notes. The Christian religion has consistently included Professor Bixler's view in its doctrine of immortality but on the whole has declined, even at the risk of being labeled non-rational or foolish, to be content with it alone.

A. C. MCGIFFERT, JR.

SOCIAL WELFARE AND PROFESSIONAL
EDUCATION

By Edith Abbott. Chicago: University of Chicago Press, 1931. 177 pp. \$2.00.

This volume of informal addresses contains a forthright statement of educational developments in the field of social welfare. The author is dean of the Graduate School of Social Service Administration in the University of Chicago. The addresses have been given at various times during recent years. This reviewer has seen no clearer statement of the problems which have come to the fore as social work has grown into the status of a recognized profession.

Miss Abbott is clear in her judgment that education for social welfare, at least in the more strictly professional sense, belongs primarily in the field of the social sciences, though she is obliged to throw in the concession that it must be considered "probably still on the territorial frontier, and on the left wing!" The very fact that "our field is social treatment with the object of providing social well-being," does not in the author's judgment preclude, but rather enhances, the right of the schools of social work to conduct "social research in (their) own right—social research undertaken with the special object of developing new and improved social policies, new social resources, new and better methods of social treatment." The author indulges in no inferiority feelings as she compares the growth of organized social work from the time she, as a resident at Hull

House, first knew it, to its present standing among the professions.

Admittedly, the standards vary and the problems of relating the academic disciplines to properly guided field work are intense and persistent. For example, shall field experience be had during the period of study?—if so, shall students be “farmed out” to the institutional agencies, or shall the school assume responsibility for providing an adequate supervisory staff, shall students do their field work at the beginning or toward the close of their period of study, and are they to be paid for their part-time service, or shall all aid be provided in the form of endowed scholarships? Finally, how can the student become proficient in a definite field and at the same time be given adequate experience in the various kinds of case work? These and similar questions are discussed with rare insight and force.

The content of the entire volume is of the highest importance for religious workers, and it should be widely read both in the seminaries and by ministers on the field. Here is an area of human experience in which the churches have had long practice and made large claims. That we have now fallen upon days of confusion should make us all the more grateful for a clear statement of aims and problems from a recognized and sympathetic leader.

WALKER M. ALDERTON

TWENTY-ONE

By *Erdman Harris*. New York: Long & Smith, 1931. 207 pp. \$1.50.

Here is a book which you may confidently put in the hands of young men who are thinking about all those “next steps” with which their minds are necessarily engaged in late adolescence and early manhood. *Twenty-one* is written by a man who himself has swung along with zest and courage, not afraid to think or to give other young men the results.

Well informed, stimulating, readable, the book discusses seriously, but not without humor, finding one's job, and the use of leisure, home, money, and the significance of developing a personal philosophy.

At the end, several books are suggested which can be used by the young man who will have found his mind stirred up as a result of

the yeasty chapters outlined above. The book would be a happy choice for a class of young men who might find themselves interested in discussing these matters, either among themselves or under a leader; and certainly the pastor or counselor who knows the value of a stimulating book for a curious or troubled young client would do well to add this to his resources.

WALKER M. ALDERTON

THE CHALLENGE OF CHANGE

By *John Milton Moore*. New York: Friendship Press, 1931. 200 pp. Cloth \$1.00; paper \$0.60.

The significance of recent developments in home missionary effort is here discussed by a man who has distinguished himself as a leader in this field. Dr. Moore was for several years one of the secretaries of the Federal Council of Churches of Christ in America, served on the Home Missions Council while a pastor, and still earlier was a secretary of the Northern Baptist Convention.

It has come to be taken for granted that a discussion of the missionary enterprise in any of its larger aspects will begin by emphasizing the sins and failures of the whole social order in which it operates. The leaders have grown acutely aware of this in recent years as they have sought to bring the various denominational groups into co-operative relationships, both in local communities and in unoccupied areas. How shall we conserve the loyalty and morale of the peoples who make up the various denominations while at the same time bringing their forces to bear upon the new problems of the city, the disintegrating village, the decadent mining town, the unoccupied frontier, and the co-operative tasks of research and promotion?

Dr. Moore does not attempt to deceive his readers into believing that the churches can easily be led to conceive of their work in these wider reaches. He has done a good service in preparing this volume for study groups, and has appended a valuable reading list on historical materials, the general task of home missions, special phases of the problem, and upon Christian co-operation and unity.

WALKER M. ALDERTON

MATERIALS ON WORK WITH YOUNG
PEOPLE

The Science of Leadership. Prepared by Erwin L. Shaver. Boston: Pilgrim Press, 1931. 176 pp. \$1.00.

Young People's Relationships. A Manual for Leaders. Boston: Pilgrim Press, 1931. 67 pp. Paper.

Worship Services for Young People. Compiled by Warren Wheeler Pickett. Boston: Pilgrim Press, 1931. 58 pp.

How Big is Your World? By John Leslie Lobingier. Boston: Pilgrim Press, 1931. 75 pp. Leader's Book, \$0.85; students' book, \$0.60.

Girls Who Achieved. By Winifred and Frances Kirkland. New York: Smith, 1931. 132 pp. \$1.00.

The Approach to Religious Education. By Basil A. Yeaxlee. New York: Macmillan, 1932. 144 pp. \$1.25.

The International Council of Religious Education has used the material of *The Science of Leadership* during a period of experimentation. The author has taken the responsibility of bringing the material into the form of a volume for use in high-school leadership training classes. The first part presents the plan of the course and a brief review of the projects undertaken in various communities; the second part outlines a procedure to be followed in the development of leadership in a program of activities. Blank pages are left for notes, references, work sheets, outlines, suggestions, group plans, and a student's final report.

Young People's Relationships is a discussion outline. It grew out of a conference on Preparation for Marriage and Home-making instituted a few years since by the Federal Council of Churches. The Christian Associations, The Inquiry, the American Social Hygiene Association, and the American Eugenic Society were represented. Each section is well outlined and describes the use of word tests and opinion tests as a basis for discovering attitudes and problems in a group. Several pages of quotations are included at the end, bearing upon the questions which the outline includes. Here is a decidedly useful manual for the leader whose group needs help on prob-

lems of personal adjustment. Its very frankness should prove disarming and wholesome.

Mr. Lobingier's outline on *How Big Is Your World?* is designed to introduce young people to the new kinds of contacts they are having all around the world. Living together at International House in New York; visits to a Jewish synagogue by a group of boys and girls in a New England city; a World Friendship dinner held in Washington, D.C.—such are some of the instances cited. In the section on source materials brief accounts are given of the work of such men as Kagawa, Grenfell, Nathan Straus, and Gandhi. A list of other notable leaders includes such names as Jane Addams, Aggrey of Africa, Madame Curie, Roland Hayes, Jacob Riis, Albert Schweitzer, and Edward A. Steiner, to name only a few. It is an attempt to carry the minds of youth from admiration to emulation, by interesting them in great personalities, striking contrasts and undeniable achievements.

Worship Services for Young People consists of a set of dignified, simple, and conventional services of worship. Prayers, readings, collects, and litanies are included for services on various themes.

Girls Who Achieved. This little book indicates the clear tendency to bring the whole world into the church school classroom as far as literature and program can do so. There was a time when a course of this sort brought together brief biographies of missionaries and women of the Bible. But here are Helen Keller, Maria Jeritza, Emma Cushman, Grace Dodge, Margaret Fuller, and many such women. The chapters are brief and the treatment episodic. There is no attempt to adorn the tales by pointing morals! It is simply a collection of stories for girls rather too piecemeal to arouse much interest or to be very convincing.

The Approach to Religious Education. The chief interest of American readers in this book will be the inevitable comparison it inspires as between American and English views in this field. Professor Yeaxlee is principal of Westhill Training College, Selly Oak, Birmingham, England. It is evident that he has a wide acquaintance with the developments of the modern study of psychology, and sincere respect for the challenges it has presented to the disciples of religion. He quotes pointedly from

John B. Watson, Köhler, William James, Valentine, Coe, Whitehead, Edwin A. Burt, Walter Lippmann, and many others. The discussion is learned, comprehensive, but at times decidedly defensive. Only the last chapter on "The Vocation and Training of the Teacher" deals with the specific problems which the movement is facing in England. It is evident that the secularization of the state system of education is rather more advanced in the United States than in England, but the same difficulties of sectarianism, allocation of periods, and fundamental differences in objectives are being felt with increasing force.

WALKER M. ALDERTON

PROGRAM AND PROJECT MATERIALS:
NEW STUDIES IN AGRICULTURAL
MISSIONS AND RURAL LIFE

Wheat Magic. By Alda O. Dexter and Adah L. Kieffer. (With stories by Marguerite H. Bro.) New York: Friendship Press, 1931. 138 pp. Cloth \$1.00; paper \$0.75.

The Adventures of Mr. Friend. By Harold B. Hunting. (Decorations by Margaret Ayer.) New York: Friendship Press, 1931. 130 pp. Cloth \$1.00; paper \$0.75.

The World on a Farm. Told by Gertrude Chandler Warner. (Illustrations by Adrienne Adams.) New York: Friendship Press, 1931. 83 pp. \$1.00.

The Friendly Farmers. By Elizabeth Harris. (With stories by Gertrude Chandler Warner.) New York: Friendship Press, 1931. 154 pp. \$1.00.

Out in the Country. By Hazel V. Orton. New York: Friendship Press, 1931. 136 pp. \$1.00.

Treasures in the Earth. By Fred Hamlin. (Decorations by Frank R. Southard.) New York: Friendship Press, 1931. 160 pp. Cloth \$1.00; paper \$0.75.

The Rural Billion. By Charles M. McConnell. New York: Friendship Press, 1931. 171 pp. Cloth \$1.00; paper \$0.60.

Roving with the Migrants. By Adela J. Ballard. New York: Council of Women for Home Missions and Missionary Education Movement, 1931. 95 pp. Paper \$0.50.

Korea Land of the Dawn. By James Dale Van Buskirk. New York: Missionary Educa-

tion Movement of the United States and Canada, 1931. 200 pp. Cloth \$1.00; paper \$0.60.

The Story of Agricultural Missions. By Benjamin H. Hunnicutt and William Watkins Reid. New York: Missionary Education Movement of the United States and Canada, 1931. 180 pp. \$1.00.

It is gratifying to observe the distinct change in point of view which these volumes portray, and exhilarating to envisage what they portend for the program of education in the churches. We live on a planet a large proportion of whose inhabitants still have far more experience outdoors than indoors during the waking hours of each turn around the sun; a world whose civilizations have waxed and waned as tides of migrants have extended the circumferences of empire by vast enterprises of occupation and cultivation; a civilization whose communities are now going through rapid changes which have increased the tension between its rural communities and its urban groups. In a word, here are drama, adventure, romance, problems, and heroisms in abundance for the entertainment and education of youth.

One is struck by the excellent methods used in the arrangement of the material and in the instructions to teachers, by the fine quality of the text, the attractive format, and the whole effort to make these courses both attractive and respectable. It is a far call from such a shelf to the time twenty years ago when similar materials were scant, written often with more regard for pious tone than the intrinsic interests of the minds of children, and too often produced without regard for prevailing standards in the world of books.

Wheat Magic consists of two parts, a group of stories prepared by Mrs. Bro, who spent six years in China, and a second major section outlining a course of eight units for Junior boys and girls on such topics as "Increasing the Food Supply," "Improving Transportation," "Education for Fuller Life." The volume takes its title from the first story in Part I. The units contain valuable suggestions for developing interest through correspondence, discussion, story-telling, folk songs, and similar activities. An excellent Bibliography is appended.

The Adventures of Mr. Friend is written by the indefatigable Harold B. Hunting, who has used true stories of various people in the "attempt to portray the lives of country folk in America."

The World on a Farm is in the form of a story which carries a rather timid little girl, thoroughly urban and provincial, out into the country. It recounts her experiences in making friends there and the surprises that lay in store for her and her friends as they become acquainted with still other newcomers to the countryside. The cuts in the book are strikingly done.

Out in the Country is also a Junior course for rural groups prepared with a set of instructions for the leader and an outline of experimental study and activity. The outline is based upon an actual experiment in a rural section of New York State in which a vacation school period was used to explore the life of which these rural children were a part. They studied farm animals, rural health, schools, and community co-operation. A list of source materials and a classified Bibliography are appended.

The Friendly Farmers is a course on "rural life around the world for primary boys and girls." It consists in part of the stories found in *The World on a Farm* together with a course of twelve sections. The plans suggested for the successive sessions and projects are somewhat conventional. The background notes quoted or outlined from a rather wide range of sources constitute the most valuable feature. The pictures of houses for handwork, together with a five-page classified Bibliography, conclude the volume.

Treasures in the Earth recites some of the exploits of missionaries who have lifted whole communities and regions to a higher level of life by virtue of agricultural leadership. Such an account obviously raises many questions as to the future of the institutional work which accompanies this vital social engineering. This volume makes clear that the community approach in missionary effort is widespread and challenging. The volume concludes with a chapter on the work of Toyohiki Kagawa and of one of his disciples, Ogawa, who has made his church a center for co-operative societies through which he has reduced the cost of community milk, secured government aid for farm

schools, and otherwise introduced dynamic leadership into his region.

The Rural Billion sets forth the claims of the unnumbered sons and daughters of the soil who, season after season, carry on the unremitting labor necessary to feed the whole family of mankind. Professor McConnell reviews in his chapters the new awareness of all these mute millions which has resulted from the League of Nation's activities; the Jerusalem Meeting of the International Missionary Council; the growth of scientific agriculture; the extension of agricultural missions; and finally, the strain often amounting to open conflict between the toilers on the land and the peoples in the cities.

Korea: Land of the Dawn presents frankly the point of view of the missionary whose first interest is the propagation of the Christian religion. "It is my conviction . . . that the political, economic and social problems of Korea . . . are fundamentally spiritual problems. They can never be solved aright until Jesus Christ has his way in the hearts of men everywhere. With Christ in his rightful, supreme place, the gray dawn will brighten into the new day, for he is the Light of the World." Nevertheless, the progress of the missionary enterprise has been made possible only by transformations in community life, commerce, educational activities, and agricultural organization. The volume is useful as a report of progress, whether or not one accepts the author's interpretation of the dynamic factors in this change. The fact that so little is said of the international aspects of Korea's recent history points to the necessity for supplementing the point of view given here.

The Story of Agricultural Missions is a survey of experiments carried on in those lands where the missionary enterprises of the last century and a half have penetrated. One is impressed by the similarity of problems with which the social and educational engineer must struggle in the Near East, the Far East, Africa, and South America. The author makes a significant quotation from Dr. Kenyon S. Butterfield:

Perhaps there are college men and college women in America who would respond to such a need as that of rural India if they could do so without becoming "missionaries." Frankly, I regard that

as almost impossible, and certainly inadvisable. First, because the missionary spirit is essential. To go merely for adventure, for novelty, is unthinkable. . . . Furthermore, at present there are not open many opportunities for service of this sort outside the regular missionary organizations. . . . The missionary enterprise is steadily enlarging the borders of its area of freedom for experiment and demonstration in wide reaches of social service, motivated and carried on in the Christian way.

The volume is characteristic of a vast amount of comment on the whole problem of missionary endeavor, combining as it does statements of fact, questions of motive, interpretation of results, and personal philosophy. A healthy emphasis upon a wide and thorough training for missionaries is a recurrent note throughout the book.

Roving with the Migrants deals with those modern nomads of the harvest who toil in the cotton fields, the fruit sections, the truck ranches, and the grain fields of America. Their work is spasmodic and seasonal, with interludes of travel over amazing distances. Their ranks include many nationalities. Disease, improvidence, illiteracy, bewilderment, malnutrition, child labor, racial antipathies, exploitation—all these are here. The actual extent of these hordes in the migratory camps is not known. The work of nurses and community organizers is mingled in this little book with the day by day experiences of the people served—pathetic, often humorous, more often tragic. A number of actual photographs and a seasonal work-map of the United States add value to the story. An Appendix in the form of a study outline together with a statement of the work being done by the Council of Women for Home Missions is included.

The abundance and variety of this new type of study material is a challenge in itself. How well prepared are our church schools to find a place for it in their programs? And how well prepared are teachers to use it?

WALKER M. ALDERTON

PSYCHO-ANALYSIS AND THEOLOGY

The Psycho-analysis of the Total Personality. By Franz Alexander. New York: Nervous and Mental Disease Publishing Co., 1930. 176 pp. \$3.50.

The Criminal, the Judge and the Public. By Franz Alexander and Hugo Staub. New York: Macmillan, 1931. 238 pp. \$2.50.

The chief interest of the first of these books to the student of religion lies in the fact that it represents an attempt on the part of a distinguished German psychoanalyst to take account of the ethical and religious factors which enter into the causation of mental illness. It is an attempt to apply Freud's theory of the ego, particularly that offered in his *Ego and the Id* to the individual neuroses, and to extend this application to account for certain common types of human behavior. Alexander's distinctive contribution is to be found in his conception of the "unconscious need for punishment." This presupposes "a psychic faculty which sits in judgment upon our thoughts and wishes and condemns them just as though they were actions." The moral principles of this faculty are identical with the commands and prohibitions which the child inherits from those responsible for his up-bringing. In the neurotic personality this "super-ego" has become over-severe and also corruptible. Suffering is the psychic coin in which offenses may be expiated. The super-ego metes out punishment instead of prohibiting and the ego suffers instead of renouncing. It is essential to mental health that certain instinctual demands should be renounced in order that the individual should enter into the higher stage of organization and attain to the development which is the end of his existence. The presence of instinctual claims no longer capable of being satisfied thus constitutes an internal danger comparable in psychological significance to external danger.

The second book contains an excellent brief statement of this general thesis together with the application of the principles involved to the problems of crime and delinquency. It contains also a penetrating criticism of our present-day system of dealing with criminals.

Very noticeable, especially in the first book, is the care with which Alexander seeks the shelter of Freud's authority for all his main propositions. It reminds one of the attitude of the Christian Scientist toward Mrs. Eddy or of the Fundamentalist Christian toward his Bible. Nevertheless these two books are de-

serving of careful reading on the part of those who wish to understand the laws of the inner life. They bring new evidence that the psychoanalyst and the psychiatrist are dealing with problems in which the religious worker has always been most vitally concerned and that their barbarous jargon is often merely a new expression of certain ancient insights.

ANTON T. BOISEN

BODY, MIND AND SPIRIT

By Elwood Worcester and Samuel McComb.
Boston: Marshall Jones, 1931. 367 pp. \$2.50.

Ever since the appearance of *Religion and Medicine* in 1908 the Emmanuel movement has been steadily and successfully in operation at its home in Boston, but so quietly that many have thought it had ceased to exist. In the present book we are given the benefit of the ripened experience which has resulted. Although supposedly of joint authorship the book is written in the first person singular and the pronoun seems to have but one antecedent. Dr. Worcester is really the sole author. And certainly there is no one better qualified to speak with authority concerning that psychotherapy which seeks "the renewal of life at its source and the regulation of life by spiritual principles and laws." This book is no second-hand re-hash of other men's ideas, as are most of the books on this subject thrown off the press in such great numbers today, but proceeds from a rich and varied first-hand experience. It abounds in well-told and illuminating cases and penetrating observations.

Those whose acquaintance with the Emmanuel movement has been confined to the reading of *Religion and Medicine* will be struck by the extent to which the early methods have been supplemented or supplanted by the psychoanalytic technique and point of view. Suggestion and hypnosis are still used in preparing patients for surgical operations and in dealing with alcoholics. Elsewhere they have given way before dream analysis and free association. Dr. Worcester expresses great admiration for Professor Freud, whom he regards as one of those geniuses who appear but once or twice in a century. He is, however, very skeptical of the Freudian overemphasis upon the Oedipus complex and of its insistence upon

the primacy of sex. And he recognizes Freud's lack of insight into the spiritual or religious factors. He thus insists that the Freudian doctrine of transference is nothing more nor less than the Christian doctrine of faith. The physician can do nothing except as the patient believes in him. What the Freudian fails to recognize is the fact that by directing the patient's attention from the beginning to that which is beyond himself the perils of the breaking of the transfer can be greatly lessened.

Those who are acquainted with Dr. Worcester will not be surprised at his frank avowal of his faith in psychical research or even in his belief in spirit-possession as the explanation of certain types of mental disorder. Some of the cases which he reports may tax the reader's credulity but we may admire the courage with which he champions an unpopular cause and lays himself open to the derision of the super-scientific. The explanation is to be found in Dr. Worcester's supreme interest in demonstrating the reality of the spiritual in the midst of a materialistic age.

The program of the modern institutional church Dr. Worcester regards as a manifestation of the current materialism. The Christian minister should never permit himself to become an eleemosynary official or an employment agent and he has not been called to "serve tables." His supreme task is to meet man in his loneliness, in the tragic depths of his experience, in his tears and distresses, and to give him mastery over the world and over his own unquiet heart by leading him into the presence of the infinite Lord, without whom there is no rest or satisfaction for the soul of man.

ANTON T. BOISEN

THE PROGRESS OF WORLD-WIDE
MISSIONS

By Robert H. Glover. New York: Smith, 1931, 418 pp. \$2.50.

This is a revised edition of a history of missions, first published in 1924. The Bibliography has been enlarged, statistics brought up to date, and no effort has been spared to make it an accurate review of world missionary endeavor from the time of the apostles to the present. Those who prefer an interpretation

of missions from the conservative viewpoint will probably find this the most satisfactory history of missions since the appearance of the larger work by Warneck.

A. G. BAKER

THE PRESENT DAY SUMMONS TO THE
WORLD MISSION OF CHRISTIANITY

By John R. Mott. Nashville: Cokesbury Press, 1931. 325 pp. \$2.50.

In this book, an expansion of six lectures given on the Cole Foundation of the School of Religion of Vanderbilt University, Dr. Mott attempts to describe the situation confronting present-day missions, in the light of the findings of the Jerusalem Conference.

Every page in the book gives evidence of Dr. Mott's wide first-hand acquaintance with the total missionary situation and the net result is almost a brief encyclopedia of modern missions. The book is of value to the layman as a guidebook to the missionary movement. To the student of missions its chief value is as a point of departure for more detailed, critical study.

While many of Dr. Mott's suggestions are in advance of current missionary practice, the changes contemplated are for the most part changes in method rather than any reinterpretation of the missionary purpose. The urgent need of present-day missions is a volume that will shatter the long-accepted assumptions and self-complacency of the missionary body and compel it to wrestle with reality. Progressive missionary practice is far in advance of the current philosophy of missions. The student who leads in the reconstruction of philosophy will be rendering the cause of missions a real service.

CLIFFORD MANSHARDT

PROTESTANT COOPERATION IN AMERICAN CITIES

By H. Paul Douglass. New York: Institute of Social and Religious Research, 1930, 514 pp. \$3.50.

This is a companion volume to *Church Comity* which dealt with the comity phase of the church federation movement. Church federations are found only in the largest cities and

are most frequently found in the cities of the north-central, western, and northeastern states. Dr. Douglass assumes that it is the complexity of the church in the large city which has called forth the church federation. He says that church federations are now largely organizations which help the denominations preserve the status quo. The book is of value to all those interested in union and co-operative movements. It is especially valuable for church administrators.

SAMUEL KINCHELOE

THE PILGRIM HYMNAL

Boston: Pilgrim Press, 1931. 551 hymns, 68 responses, etc. \$1.75.

The reviewer of the new edition of *The Pilgrim Hymnal* is provided with a grateful task. The revised volume is actually a generation more modern and a generation better than its faulty predecessor. The editors of the book are a publication committee, prominent members of which are Dr. Orville A. Petty, Dr. Henry Hallam Sanderson, and Dr. Sidney A. Weston. The musical editor is Mr. Thompson Stone, the distinguished conductor of the Boston Handel and Haydn Society and the People's Symphony Orchestra.

Such an array of names suggests, quite truthfully, that the new hymnal is built upon a secure substructure of good taste. The subject matter of the hymns is adapted to contemporary needs in a section entitled "The Hope of a Better World"; while the remainder of the contents provides a large selection of hymns for a more personal type of worship. Musically the book is made rich by the inclusion of many noble tunes which are rapidly coming into more widespread use, and by illuminating touches of musicianship in the re-editing of tunes already familiar.

Amid this general ascription of praise to the Pilgrim Press must be heard, not too menacingly, a complaining voice. There are not 510 fine hymns genuinely available to Protestant congregations today. A hymnal for general circulation in this country cannot maintain so high a standard of quality throughout 510 hymns as it can throughout 250. Consequently, even though an impulse toward high literary and musical ideals gives the book its funda-

mental tone, from a third to half the material contained within its covers falls considerably short of the best judgment of the editors. These unnecessary and undesirable hymns are evidently offered in propitiation of the god of circulation, and they may achieve their object, especially the 33 gospel hymns.

The 15 orders of worship and the 68 responsive readings are not significantly successful. The orders of worship are long and lack both continuity and the unity of structure which brings a unified emotional effect. The responsive readings are likewise divided into such long sections that most of the indispensable antiphonal feeling is lost.

It must be made plain, however, that these individual faults do not spoil the book. It is, and is likely for several years to remain, the best hymnal of denominational publication on the American market. For all its dead pages, the live portions of *The Pilgrim Hymnal* are so thoroughly alive as to challenge critical inspection and to turn it away at least partly satisfied.

CECIL MICHENER SMITH

LIFE OF CARDINAL NEWMAN

By Gaius Glenn Atkins. New York: Harpers, 1931. 338 pp. \$2.50.

The thrilling story of the great Englishman whose soul was restless until it found peace in the Roman church is told with rare insight and sympathetic understanding. The book does not represent original research in the sense that its author had not used new sources of information, but he made use of good secondary sources. The chief merit of the book is its lucid style, the clear insight into the motives of the lonely soul whose earthly pilgrimage it depicts, and the generous spirit which informed its author.

MATTHEW SPINKA

EMPEROR AND MYSTIC

By Francis Gribble. New York: Dutton, 1931. 291 pp. \$5.00.

This is a biography of that fervent pietist on the throne, Emperor Alexander I of Russia, written in what is known as the "popular" vein. The author is plainly unsympathetic

and frankly contemptuous of the emperor's religious experiences; hence, his treatment of this aspect of Alexander's life is worse than superficial. But since this feature was among the most important factors in the motivation of the Russian emperor's policy, the whole treatment necessarily suffers thereby. The author does not append bibliography, but it is almost certain that he made no use of Russian material.

MATTHEW SPINKA

HEATHEN RAGE

By Gerald Stanley Lee. New York: Smith, 1931. 342 pp. \$2.50.

Any book by Gerald Stanley Lee will be either a book you like immensely, or one that will set your teeth on edge. It so happens that I like this book. It is so devastatingly frank, so constructively destructive.

This book has a lengthy and illuminating subtitle which must be quoted, if for no other reason than to give a taste of the author's style. It is as follows:

How We Heathen Feel About Those Who Try to Make Us True and Beautiful and Good. . . . How Is It People Can Seriously Pick Themselves Out To Be Professors, Physicians, Lawyers, Artists, and Even Ministers in a Day Like This and a Civilization Like Ours? . . . What Is Our Civilization Doing and Going To Do with Them and What Are They Going to Do With Us?

Gerald Stanley Lee calls himself a heathen, but there is most certainly more than a hint of irony in that appellation; for there are few, if any, of our generation who are more concerned with our collective and individual salvation than this free thinker. If his gospel is a gospel of revolt, it is a revolt against stupidity rather than against convictions; if he has lost faith in the church, it does not mean that he has lost faith in religion. His book makes it altogether obvious that he is no heathen, but a sincere seeker after righteousness.

To ministers and theological students his chapter on "The Revolt of the Parsons" will be the most attractive or the most repellent as the case may be. His demand for a new spirit of professionalism among ministers, for a welding of the functions of the preacher, the

teacher, the doctor, the lawyer, and the artist into One, is a demand which is being increasingly heard, and must, to some degree, be heeded.

I wrote at the beginning of this review that I liked the book. I like it for its ideas even though some are fantastic. The style in which these ideas are couched is frequently irritating. The repetitions are too often wearisome, and the chatty informality too frequently banal. In spite of these handicaps, however, the book is loaded with dynamite. If it should ever explode, those who have read the book will be better able to run for cover.

RICHARD MORROW STEINER

THE QUAKERS AS PIONEERS
IN SOCIAL WORK

By Dr. Auguste Forns. Translated from the German by Thomas K. Brown, Jr. New York: Macmillan, 1931. 269 pp. \$2.00.

It is odd, and a bit ironic, that it took a World War to focus general interest upon the activity of the Quakers. It is to be regretted that that interest is waning because of the paucity of authentic literature on the subject of Quakerism in its totality. Most of the existent literature is concerned almost entirely with the place of personal mysticism in the life of that small but potent body of the peculiar children of God. It is not surprising, then, that we who are Quakers find ourselves greeted with an amazing amount of respect, but with an almost complete lack of understanding, even on the part of those who make the history of religious thought their specialty.

Here is a book that should bring a certain degree of light into dark places, for it presents a thorough survey of the many paths into which the doctrines of Quakerism have been influencing social, economic, and industrial life for the past two hundred and fifty years. Its author has made voluminous use of the contents of the Friends' Reference Library in London, and the translator has brought the bibliography up to date.

It may be a surprise to many, that the Quakers pioneered in poor relief, education, the temperance movement, the care of the insane, prison reform, and the abolition of slavery. The obscuring of the evidence of their

originality in social action has been largely due to the fact that they were in no sense a self-seeking body. They worked in, and urged co-operation with others. The question of to whom the credit should go never occurred to them. Even today, when the quickening impulse of their attitude toward war has stirred thousands into a relentless fight for disarmament, they still remain in the background, pouring out their lives and their money that peace may come on earth.

This book is a revelation, as well as an education.

RICHARD MORROW STEINER

TAMING OUR MACHINES

By Ralph E. Flanders. New York: Smith, 1931. 244 pp. \$2.50.

This is a humanistic interpretation of our machine age, a humanistic diagnosis of its evils, and a humanistic program for diverting the energy inherent in the machine into channels leading to the enrichment of the good life.

Conventional religion, by and large, has contented itself with damning the machine as the root of the most of contemporary evil, failing, in the process, to realize that the machine has come to stay. I know of no effort, within the ranks of conventional religion, to frankly utilize the energy of the machine toward bringing about the redemption of mankind. Conventional religion, rightly or wrongly, finds its source of energy in God rather than in the pressure of steam. Conventional religion has been so concerned with reconciling its theology with its social program it has been unable to concentrate its energies where they are most needed. If the conventional religionist had been able to compartment his theology from his humanity, we would have had no need for the humanist to come along and show us that it is possible, not only possible, but imperative, if we are not to witness the destruction of civilization and our theology as well.

This book is an object lesson for those who believe that to do good and be good is to have a theology; but whether one agrees with the author, sadly enough, depends entirely upon one's theology, or lack of it.

RICHARD MORROW STEINER

SERMONS

The Chorus of Life. By Murdoch MacKinnon. Nashville: Cokesbury Press, 1930. 267 pp.

Christian Faith and Life. By William Temple. New York: MacMillan, 1931. 139 pp. \$1.50.

Fraternal Sermons and Addresses. By G. B. F. Hallock. New York: Smith, 1931. 259 pp. \$2.00.

These three volumes of sermons provide a fair cross-section of modern preaching. Murdoch MacKinnon is an urbane, facile Canadian, resounding fluently from the pulpit of the Runnymede United Church of Toronto. The Reverend William Temple is the Archbishop of York, and plows ahead seriously through eight discourses on God, Christ, the sacraments, prayer, with scarcely a reference to the secular world. G. B. F. Hallock edits a volume of prosy, bombastic speeches by Doctors of Divinity, supreme regents, chaplains, and divers other dignitaries to conventions and festivals of fraternal orders. These three volumes typify the three most common styles of contemporary sermons: the literary mosaic on some moral platitude, the tedious lecture on the technique of worship, the uninspired pep-talk to a social club.

If none of them is especially commendable, the last is surely intolerable. These fraternal sermons are weak, compromising betrayals of the prophetic ideal. Not one of them dares to reprimand a military organization for its glorification of physical force; not once are the "fraternal life insurance men" reminded that the competitive element in our economy is un-Christian.

The sermons of the English archbishop make no contribution to theology, even though they were delivered to as intelligent and exacting a group as a congregation of students at Oxford. We are told that the Holy Spirit is the discarnate Christ; that worship is "the supreme business of life"; etc. The customary form of address is in the second person: "When you pray, you are to be sure you will get the thing; and if you do not get it, you are to go on praying" (p. 112). Practically the only source of illustrations is the New Testament, and in particular the gospels.

The only book of the three that the average preacher might care to read is that of the Toronto divine. Here are sermons that have all the raw materials of spiritual nourishment; and if they fail to strengthen and inspire, the fault is in the baking and serving. As a file of dignified, appropriate illustrations on some score of topics, such as "faith," "self-control," "patience," "short-cuts," "pain," and "worship," this book could take its place beside volumes by N. D. Hillis and Fosdick. What seems to be lacking is the homiletic technique that should weld all this scrap-iron into weapons.

HERMAN C. JOHNSON

PRODUCING YOUR OWN PLAYS

By Mary M. Russell. New York: Smith, 1931. 139 pp. \$2.00.

From her wide experience in church dramatics the author has drawn material for this small handbook. Few churches have adequate stage equipment, and wise suggestions for meeting the difficulties are always welcome. A practical discussion of directing, costuming, and make-up should be valuable.

For the pageant producer this book will be more interesting than for the play producer. Many practical suggestions are given, but the author is arbitrary in her treatment of the subject of directing, giving the impression that by only one means may the end be attained. The chapters on make-up are excellent. The bibliography of plays and pageants is meager and inadequate, indicating a narrow conception of the function and possibilities of religious drama.

OPAL GOODEN

CREATIVE DRAMATICS

By Winifred Ward. New York: Appleton, 1930. 282 pp. \$2.25.

This book contains the conclusions drawn by Miss Ward and her associates from six years of pioneering in "creative dramatics" courses in the grade schools of Evanston, Illinois. The term "creative dramatics" is used to describe the way in which the children "develop plays from their own thoughts and

imaginations and emotions" in contrast to the old set method of memorizing speeches from ready-made plays.

Although the book is written chiefly for directors of dramatics in day schools, the church-school director who has found value in the dramatic method in religious education will derive stimulus and practical suggestion from the results of Miss Ward's experiments. The ideals which motivate her work are those which have motivated the best of the church-school dramatic teachers, leading the children

to self-realization, ethical insight, social understanding. Her scholarship is thorough and original and opens a wider field of literary possibility to the church director than his customary collection of biblical and patently ethical stories.

She suggests that programs of creative dramatics are more appropriate recreational diet than maudlin movies, and this thought alone should induce the far-seeing minister to look into her book and see how she does it.

MARTHA E. HAZZARD

Books Received

Word Pictures in the New Testament. Vol. IV. By Archibald Thomas Robertson. Smith. 634 pp. \$3.50.

The Unique Aloofness of Jesus. By Jacob Bos. Smith. 245 pp. \$2.00.

Pathways to the Reality of God. By Rufus M. Jones. Macmillan. 253 pp. \$2.00.

Will America Become Catholic. By John F. Moore. Harpers. 252 pp. \$2.00.

The Christ of the Classroom. By Norman E. Richardson. Macmillan. 372 pp. \$1.75.

Taboo, Magic, Spirits (A Study of Primitive Elements in Roman Religion). By Eli Edward Burriss. Macmillan. 250 pp. \$2.00.

Religious Realism. A symposium, edited by D. C. Macintosh. Macmillan. 502 pp. \$3.00.

The Forest Hospital at Lambarene. By Albert Schweitzer. Macmillan. 191 pp. \$2.00.

The New Dimensions of Religion. By Allyn K. Foster. Macmillan. 291 pp. \$2.00.

The Natural and the Supernatural. By J. W. Oman. Macmillan. 506 pp. \$3.00.

The Taproot of Religion and Its Fruitage. By Charles F. Sanders. Macmillan. 266 pp. \$2.00.

Portrait of a Carpenter. By Winifred Kirkland. Scribners. 249 pp. \$2.00.

Christian Freedom. By William Malcolm MacGregor. Harpers. 392 pp. \$3.00.

Jesus and Judas. By S. Pearce Carey. Smith. 243 pp.

The Parables of Jesus. By George A. Buttrick. Smith. 274 pp. \$1.00.

Open Doors in Religious Education. By John W. Suter, Jr. Smith. 128 pp. \$1.25.

Barbed Arrows. By Roy L. Smith. Smith. 171 pp. \$1.50.

Strength of Will. By E. Boyd Barrett. Smith. 190 pp. \$1.50.

Charles Lewis Slattery. By Howard Chandler Robbins. Harpers. 341 pp. \$2.50.

The Threshold of the Temple. By Charles L. Venable. Smith. 151 pp. \$1.50.

Bodyguard Unseen. By Vincenzo D'Aquila. Smith. 279 pp. \$2.50.

The Story of Eugenia and Philip. (In "Historical and Linguistic Studies in Literature Related to the New Testament" series.) By Edgar J. Goodspeed. University of Chicago Press. 21 pp. \$1.00.

The Epistle of Pelagia. (In "Historical and Linguistic Studies in Literature Related to the New Testament" series.) By Edgar J. Goodspeed. University of Chicago Press. 14 pp. \$1.00.

Religious Behavior. By David M. Trout. Macmillan. 528 pp. \$4.00.

The Story of the Devil. By Arturo Graf. Macmillan. 296 pp. \$3.00.

- Psychology and Religion.* By E. S. Waterhouse. Smith. 232 pp. \$2.00.
- The Universe within Us.* By R. O. P. Taylor. Smith. 168 pp. \$2.00.
- A Faith To Live By.* By John Lewis. Smith. 148 pp. \$1.50.
- Shall Laymen Teach Religion?* By Erwin L. Shaver. Smith. 188 pp. \$1.50.
- The Ethical Religion of Zoroaster.* By Miles Menander Dawson. Macmillan. 271 pp. \$2.25.
- Unfashionable Convictions.* By Bernard Iddings Bell. Harpers. 190 pp. \$2.00.
- Afterwards.* Herman J. Schick. Stratford. 109 pp. \$1.50.
- Jesus Came Preaching.* By George A. Buttrick. Scribner's. 239 pp. \$2.50.
- The Christian Saga.* Norman Towar Boggs. Macmillan. 2 vols. 1082 pp. \$9.00.
- A Rabbi Takes Stock.* By Solomon Goldman. Harpers. 247 pp. \$2.50.
- The Clinic of a Cleric.* By W. A. Cameron. Long & Smith. 249 pp. \$2.00.
- God: The Eternal Torment of Man.* By Marc Boegner. Harpers. 165 pp. \$2.00.

The Chicago Theological Seminary REGISTER

PART II

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Hammond Library Extension Service Bulletin

DESIRING to be of the utmost usefulness, the Hammond Library conducts an extension service whereby the most important and the latest books are offered to our constituency. This service is rendered with the idea of helping the minister to map out his work and to keep him in touch with the latest literature in all fields of his interest. In quarters during which the great church seasons or other special programs occur, a bibliography is presented dealing with literature helpful for these occasions.

The persons eligible for the service comprise all students and graduates of our Seminary, as well as all Congregational and Christian ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, South Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

The following is a list of new books added lately:

Bible Study:

BOUTFLOWER, C.: Book of Isaiah
CAREY, S. P.: Jesus and Judas
COLWELL, E. C.: The Greek of the Fourth Gospel
DODD, C. H.: The Bible and Its Background
DUNCAN, J. GARROW: Digging up Biblical History (2 vols.)
GARSTANG, JOHN: Joshua-Judges
GORDON, T. C.: The Rebel Prophet: Jeremiah
HART, J. S.: The Gospel Foundations
HOERNLE, E. S.: The Record of the Loved Disciple
HOSKYNS-DAVEY: The Riddle of the New Testament
MACKAY, H. F. B.: Adventure of Paul of Tarsus
MACKINNON, J.: The Historic Jesus
MANSON, T. W.: The Teaching of Jesus
PEAKE, A. S.: The Servant of Yahweh
RANSTON, H.: The Old Testament Wisdom Books
RATCLIFFE, E.: The Four Gospels in the Light of Today
SCHWEITZER, A.: Mysticism of Paul the Apostle
SMITH, J.: The Book of the Prophet Ezekiel
SMITH, J. M. P.: The Origin and History of Hebrew Law
STRACHEN, R. H.: Historic Jesus in the New Testament
TAYLOR, V.: The Gospels
WALKER, A. J.: I Am of Apollos
ZEITLIN, S.: Josephus on Jesus

Church History:

ADAM, J. T.: The Epic of America
BACON, T. D.: Leonard Bacon
BEARDSLEY, H. M.: Joseph Smith
BREEN, Q.: John Calvin: A Study in French Humanism
BROOKE, Z. N.: The English Church and the Papacy
BROWN, E. FRANCIS: Joseph Hawley, Colonial Radical
CAMPBELL, A. J.: Two Centuries of the Church of Scotland,
1707-1929
CASE, S. J.: Jesus through the Centuries
HYMAN, J. D.: William Chillingworth and the Theory of
Toleration
JORDAN, G. J.: The Inner History of the Great Schism of
the West
MCGIFFERT, A. C., JR.: Jonathan Edwards
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